

The Living Church



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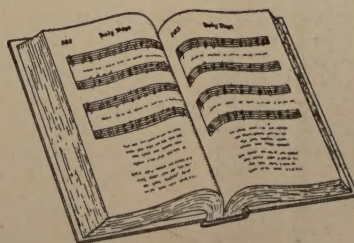
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LETTERS

Armed Forces

TO THE EDITOR: May I be given space to request rectors who have young men from their parishes stationed in army posts in Kansas to send their names and addresses to the rectors of parishes near these posts?

For those stationed at Fort Riley, address the Rev. Samuel A. McPhetres, 315 West Fourth Street, Junction City, Kans.

For those stationed at Fort Leavenworth, address the Rev. James C. Hofmann, 201 North Seventh Street, Leavenworth, Kans. Thank you.

(Rt. Rev.) GOODRICH R. FENNER,

Topeka, Kans. Bishop of Kansas.

TO THE EDITOR: One of the major defense projects for the Atlantic seaboard is the new Quonset Point Naval Air Base now under construction here in Wickford, and scheduled for completion in July. When it is in commission, approximately 6,000 officers and men will be stationed here. In order to maintain this tremendous air base, a corp of around 1,000 civilian workers will be necessary. Dwelling units are soon to be constructed for these workers here in what was once a village, but is now a rapidly growing community.

In order that our people may not be "lost in transit," I am appealing through you to the Church at large to help in the task of ministering to this large influx of people. It would be of inestimable help to receive from anyone the names of families or individuals belonging to the Church who will soon be leaving their local parishes to be stationed here. (Rev.) HAROLD C. WHITMARSH.

Wickford, R. I.

TO THE EDITOR: Dr. Bell's article, The True Job of the Church in the Camps [L. C., February 5th], presents to the Church very forcibly and properly the challenge presented to her by the establishment of the new army. It is a challenge to which the Church must rise. However, it betrays an amazing disregard both of the World War regulations and those that prevail today relative to chaplain ministrations.

Chaplains were then, and still are, commissioned in ratio to the religious census of the country; and the Episcopal Church was, and still is, entitled to approximately 3% of the chaplains. This ratio holds, whether the Church deals with the government directly or through an agency such as the Federal Council. During the World War 2,363 chaplains were commissioned in all, of which 194, or over 8% were priests of the Episcopal Church. Certainly this does not look like unfair discrimination. I do not know the figures for the Navy, but they can easily be obtained from the Navy Department. Dr. Bell speaks of 665 priests ministering during the war. No doubt this includes also Navy and civilian chaplains. I served as an enlisted man during that war, and wherever I served I found that commanding officers were only too willing to accept from me and others offers of assistance in ministering to men of the Church.

It is true that during the World War chaplains were expected to perform many duties which had little relationship to their character as clergymen; but current regulations have changed all this. The Revised Statutes of the United States direct that chaplains "will not be employed on duties other than those required by law or pertaining to their profession." They are expected and required to give their full time and efforts to spiritual ministrations; and commanding officers are charged with the responsibility of affording

seem every opportunity to do so. In addition chaplains are charged with the responsibility of providing proper ministrations by civilian clergymen from nearby centers, for all those in the command to whom, because of differences of religious conviction and training, they are unable to minister, to encourage them to avail themselves of such ministrations and to render every possible assistance. If even our men are neglected, it is certainly not the fault of the government, but of the Church itself.

It should require but little thought to realize how impractical is Dr. Bell's suggestion that a small church (the implication is that it shall be exclusively Episcopal) be built in every cantonment, etc. Only a few of our posts have military chapels, but where they exist they must of necessity be non-denominational, and for use by any and all religious bodies (including Roman Catholic); and there can be only one. This is a country of religious freedom; and it would not be possible to grant permission to one denomination for such a building without giving a similar privilege to all others. Are we to visualize "church row" of 20 or 30, or more denominational chapels? Even the Roman Catholic Church, whose members comprise about 25% of the men, expects no such concession, but establishes its army center outside the reservation. But it almost always establishes one!

As one who has held a reserve chaplaincy for nearly 20 years, and has put in four years of active duty, I can testify that the chaplains of the Army, both regular and reserve, are a splendid bunch of men, doing a first rate job. Nowhere are denominational differences less in evidence; nowhere is Christian unity more nearly approached. And while every chaplain worth his salt (and he doesn't last long if he isn't) is intensely loyal to his own faith, nowhere is to be found greater consideration and concern for the faith of those who differ in belief.

Let us, by all means, minister to our own who are in the camps. It is our sacred duty and their positive right. We will be welcomed with open arms. But let us not fault either the government or the Chaplains' Corps for failure to perform an exceedingly difficult task, which as a matter of fact they are doing exceedingly well, or blame them for not doing the task that is our own.

(Rev.) WILFRED A. MUNDAY,
Chaplain Reserve.

St. Paul, Minn.

TO THE EDITOR: Dr. Bernard Iddings Bell's article in THE LIVING CHURCH of February 5th should be read carefully by our Church leaders. In the last war I served with the Army YMCA, but I have no recollection of Church chaplains—with one exception—nor of any Church services being conducted where I served.

On the day that the 42d—"Rainbow Division"—went to Camp Mills, Hempstead, L. I., I was one of the YMCA men to report for duty. My first work was with the "Fighting Irish"—69th New York National Guard, and next with the Infantry Regiment from Alabama. The former had as chaplain the famous Father Duffy and the latter had a Protestant chaplain. I later had charge of the religious and social activities in the camp and, finally, became acting camp secretary. In this last named capacity, I covered the entire camp, day after day, meeting officers and men of all of the units. As a YMCA we had very definite religious services, but if there was a Churchman as chaplain in the whole division, I never met him, nor heard of any Church services. Of course, there may have been some.

As I remained at Camp Mills only a few weeks after the "Rainbow Division" left and the 41st—"Sunset Division"—came in, I did not get to know much of what the chaplains with that division did.

During the winter of 1917 to 1918, I was in charge of the Army "Y" at Fort Myer, Va. My predecessor was a Protestant minister, but he assured me that there was practically no chance to have religious services, except an informal one on Sunday evenings at the "Hut." There was a wonderful Roman Catholic chaplain, Fr. Wolfe, who celebrated Mass in the post chapel, a Baptist chaplain, and an Episcopalian. After a few weeks at the Fort, we had a series of services every Sunday. My wife directed a church school for the children of the post; I had guard house services and a well-attended evening service in the "Hut."

There were a number of Church people at the Post, and they asked for a Service of Morning Prayer in the post chapel. At that time I was a Presbyterian layman, but—perhaps, this was irregular—I read Morning Prayer each Sunday and made a short address. Of course, at this time the Episcopal chaplain was not at the Fort.

One night I asked the Baptist and Episcopal chaplains to assist at the guard house service, and, in assigning a duty to each, I asked the Church chaplain to make the prayer. He got delightfully red in the face and begged off. Apparently, he had forgotten to bring his Prayer Book!

Shortly before the main body of men left, several officers and men asked if there could be a celebration of the Holy Communion. The Episcopal chaplain was not then at the post, so I mentioned the matter to a group of clergymen at one of the large churches where I happened to be at a luncheon for the YMCA secretaries. I suggested that there might be some non-Episcopalians present, and I was assured that no clergyman in the Washington diocese would be willing to celebrate and allow any non-Episcopalians to receive. However, the late Rev. Horace Stowell—I think that was his name—said that he would be delighted to come to the post, and we had a most impressive service.

In all of my YMCA work, I was impressed by the sincerity of the religion of the men—pretty unconventional at times, but none the less real.

I hope that there may be some plan carried out that will enable Churchmen to know that their communion is interested in them, and that they may have the services of the Church with regularity—as far as that is possible—and that, above all else, there may be brought to them the great Service and Sacrament of the Church. (Rev.) J. JARDEN GUENTHER,
Swarthmore, Pa.

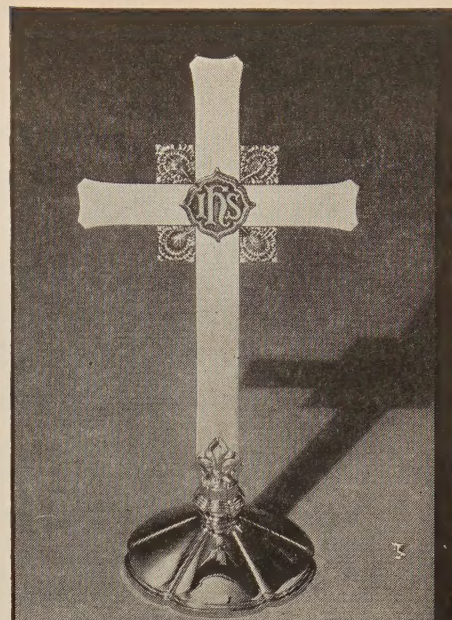
Building Campaign

TO THE EDITOR: The article on How to Turn \$500 into \$27,000 [L. C. January 8th] is the most inspiring and forcible of such treatises that I have ever read. All things seem possible where there is a wide awake priest and a few energetic earnest workers to wake and stir up the sleepy, dormant ones. Evergreen, Colo. (Mrs.) K. MURRAY.

Negotiations With the Presbyterians

TO THE EDITOR: With reference to the recent correspondence on Presbyterians and predestination, may I be permitted to make the following points?

1. Fr. Weed's description of Calvinism [L. C. January 15th] is not only inaccurate (since irresistible grace forms in the will the desire to be saved) but it is quite inapplicable to the Presbyterian Church with which we are now negotiating. The official



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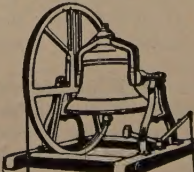
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THE WAY

Meditations for Lent on the Adventure of St. Paul

By James Murchison Duncan

IV. CHARITY

"And now abideth faith, hope, and charity, these three; but the greatest of these is charity" (1 Corinthians 13:13).

THERE was a great difference in St. Paul's life before his conversion and afterwards. Until the Damascus Road, there had been little of real joy in it, nor had he known much inward peace. He had been trying to achieve sufficient righteousness by way of a strict conformity to the Mosaic moral code. His over-scrupulousness in observing the "thou shalt's" and the "thou shalt not's" led to no spiritual light. He was always searching for God but never finding Him. No moral advance is possible without a vision of God. But after that vision had been given to him, life began to be a glorious adventure. He learned that righteousness could be obtained only by loving God, and by living henceforth in the power of that love. This was the new freedom which Paul found in the living, risen, and glorified Jesus. The Christ-love dwelling in him impelled him to a nobler love of man. There was a sense of exaltation that came as a result of his new birth in Christ. Even though the outward man decayed day by day, yet he was constantly renewed by the Presence. His was a joy like that of a slave who had been bought with a price and set free. He was a member of the family of God, and an heir to a rich Kingdom, by adoption and grace. No longer was the Law his master, he had found The Master. Common, ordinary, everyday words took on new meanings. "Faith" no longer meant mere intellectual assent, but rather

a reckless trust in a Person who loved him. "Hope" was not a mere desire with longing to obtain; hope found fulfillment. Christ loved him. "Love" was no longer a mere human emotion, but the controlling force which ruled the stars—and men.

In his letter to the quarreling Corinthians, St. Paul devotes a whole chapter to a praising of the keystone of all Christian character. (Read the 13th chapter of First Corinthians.) He uses no new word for the highest of all virtues. He takes the common everyday word "love" and gives to it a Christian connotation. "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, endureth all things, believeth all things, hopeth all things." He who loves as Christ loves, because Christ loves, puts from him all impatience, covetousness, pride, anger, malice. The Christian life becomes a progressive purification of all actions when it is rooted and grounded in love. This love springs from the person of Jesus Christ. It is adventuresome to be beloved and to love a person, much more exciting and satisfying than to strive to satisfy a code of legal precepts.

What happened to St. Paul can happen to me. My religion can be one of joy and inner peace. My religion can be adventuresome. But is it? Am I seeking to find God and to live the good life merely by trying to meet a code of moral living? Am I trying to achieve fellowship with Jesus Christ by way of precepts? Is my religion a formal and outward obedience?

Does my morality consist of things I do not do, rather than of love I render? Whom do I really love? The loving Jesus, or only my possessions, my wife, my family, my social position? Has love engendered love in me, and patience, and humility? Am I envious? Am I proud? Do I give way to anger?

When I have made this self-examination as to love, let me remember that perhaps my failure in such love is because I have not seen my Lord. Beyond all words, beyond all laws, beyond all ceremonies, Jesus stands waiting to reveal Himself to me. I must find in Him the Lover. His righteousness shall give birth to my righteousness; His joy to my joy; His peace to my peace; His patience to my patience; His kindness to my kindness; His generosity to my generosity; His faithfulness to my faithfulness; His gentleness to my gentleness; His self-mastery to my self-mastery. Because of love, I shall stand fast in that fair liberty wherewith Christ hath made me free. In Him I shall find the Way.

O Love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in thine ocean depths
Its flow may richer, fuller be.

PRAYER: O Lord, who hast taught us that all our doings without charity are nothing worth; Send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for the sake of Jesus Christ, thy only Son, our Lord. Amen.

doctrine of the Presbyterian Church in the U.S.A. on this subject is to be found in the Declaratory Statement appended to the Confession of Faith. I quote it at length as it seems unknown to many of our clergy:

"With reference to Chapter III of the Confession of Faith: that concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of His love to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the Gospel to all; that men are fully responsible for their treatment of God's gracious offer; that His decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin.

2. This statement has much in common with our Article 17, especially in its emphasis upon God's promises as applying to *all men* and not to a select few (this is clearly the sense of the phrase, "Generally set forth to

us in Holy Scripture," cf. the parallel passage in Ref. Leg. De Haer 22). The statement furthermore mitigates the decree of reprobation, upon which our article is judiciously silent. The Presbyterian statement, however, is preferable to ours in its Catholic stress upon man's responsibility.

3. May I finally protest against a statement of Fr. Middleton [L. C. February 5th] which seems to imply that our negotiations with the Presbyterians constitute an inquiry to discover if they are "eligible for membership in our communion." Had this been the intention of our invitation not only would it have been unworthy of our Church, but it would have unhesitatingly been rejected by them. Anglican efforts for Church unity ought to be in harmony with the Lambeth Appeal of 1920 which stated, "We do not ask that any one communion should consent to be absorbed in another." (Rev.) CYRIL C. RICHARDSON.

New York.

Club Anniversary

TO THE EDITOR: The Club, an organization of 40 clergymen resident in the diocese of New York and in neighboring dioceses, will celebrate, November 10, 1941,

the 70th anniversary of its life, through the courtesy of the rector at Calvary Church, New York City. We are anxious to have with us at that time as many of our former membership as possible. If any one of our former members therefore happens to read this letter and desires to attend this anniversary meeting, we would ask him to communicate quite shortly with the undersigned who is chairman of the Club committee on membership, to which committee the Club has referred the matter of this anniversary, of which details will be furnished at a later date.

(Rev.) WILLIAM H. OWEN.

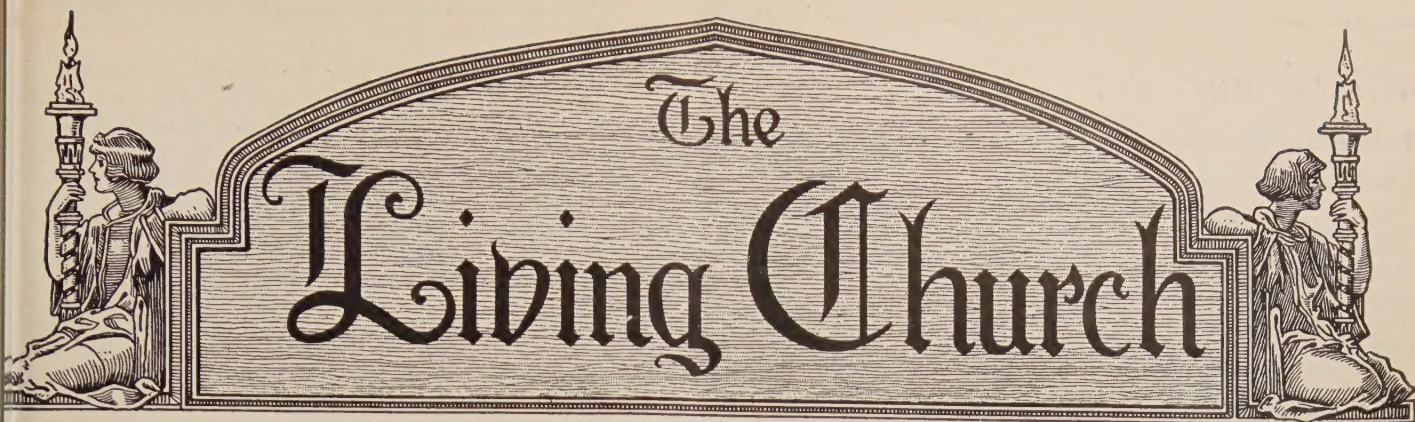
New York.

Conscientious Objectors

TO THE EDITOR: I write simply to express my approval of, and hearty accord with, the views expressed by your correspondent, Mr. Webster, in his letter on Conscientious Objectors published in THE LIVING CHURCH of January 22d, and to thank Mr. Webster for the cogent way in which he has expressed views which I feel satisfied are those of a vast majority of your readers.

W. G. PETERKIN.

Parkersburg, W. Va.



NATIONAL

BRITISH MISSIONS

Fund Passes Two-Thirds Mark

Actual cash received for the Aid to British Missions Fund has passed the \$200,000 mark, the treasurer of the National Council has reported. The actual figure at the close of business on March 14th, was \$202,341.76.

The largest offering for aid to British missions was made in Pennsylvania. The second oldest and second largest diocese had again assumed its traditional one-tenth of the national goal as its own objective. Already on January 29th it had surpassed its goal of \$30,000 by \$2,470.26. By March 10th the offering was well on its way to becoming \$36,000.

Almost every other diocese in the Church has made some remittance; and many have stated that a further remittance will be made in the near future.

ARMED FORCES

A Meeting of Chaplains and the Clergy of a Neighboring City

Chaplains and clergy in cities near military camps throughout the nation are planning programs of worship and recreation for the men in training. Typical of the cooperative effort which is being made on behalf of the soldiers by groups of clergy-

men was a meeting held recently in the diocese of Upper South Carolina. At the invitation of Bishop Gravatt of Upper South Carolina, Episcopal chaplains stationed at Fort Jackson met recently with the clergy of Columbia, S. C., to discuss ways of assisting each other in the work among the soldiers.

SERVICE FOR SOLDIERS

A service designed especially for the soldiers is being held each Sunday evening at Trinity Church, Columbia, in which the clergy of the city and the chaplains are taking part. The preachers at the services include the Rev. Louis C. Melcher, rector, the Rev. Charles M. Seymour jr., associate rector, the Rev. Lewis N. Taylor of the Church of the Good Shepherd, Columbia, Bishop Gribbin of Western North Carolina, and the Chaplains Eugene L. Nixon, Homer L. Hoover, Royal K. Tucker, Orin C. Zaebst, and W. H. R. Jackson. Bishop Gribbin is also a chaplain at Fort Jackson.

The parish house at Trinity is being used each Saturday and Sunday, afternoon and evenings, as a recreational center for the soldiers. Reading rooms, writing tables, games, and music are provided, and refreshments are served at the close of the evening.

At Fort Hancock, N. J., Capt. Lewis C. Beissig, chaplain of the 245th Coast Artillery stationed at Sandy Hook, has organized a group known as the Brotherhood of St. Cornelius, out of which a branch of the Brotherhood of St. Andrew may develop. According to Captain Beissig, there has been a good attendance of soldiers at Holy Communion and at the service at 10:30 A.M. A large group travelled to Brooklyn for the Corporate Communion on Washington's Birthday.

CHAPEL AT LAKEHURST

After standing idle for seven years, "The Cathedral of the Air," a stone chapel built by public subscription, is being opened for services just outside of the Naval Air Station at Lakehurst, N. J.

The Rev. John M. Hunter, rector of All Saint's, Lakewood, has been most active in the effort to secure the appointment of a regular naval chaplain for the station. The chapel will serve the Navy air men, but will also be open to the public, since it is not on government ground.

The Naval Affairs Committee recently

approved nearly \$2,500,000 for the development of the Lakehurst station. The importance of Church work at Lakehurst has, therefore, not been overestimated.

FEDERAL COUNCIL

Commission to Study the Bases of a Just and Durable Peace

The first meeting of the Federal Council of Churches' recently created Commission to Study the Bases of a Just and Durable Peace will be held in New York on March 21st, it has been announced.

One of the first tasks of the commission, headed by John Foster Dulles, will be to prepare analyses of current Church and non-Church proposals for post-war reconstruction.

The commission will attempt to "clarify the mind of our Churches regarding the moral, political, and economic foundations of an enduring peace," and will endeavor to "prepare the people of our Churches and of our nation for assuming their appropriate responsibility for the establishment of such a peace."

It will also "consider the feasibility" of calling a post-armistice conference of Christian leaders for the purpose of "mobilizing the support of the Christian people of all lands in the making of a peace consonant with Christian principles."

The Living Church

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AID TO BRITAIN

Bishop Tucker Favors Immediate Enactment of Lend-Lease Bill

The Presiding Bishop was among the 250 Catholic and Protestant clergymen and Church officials who recently issued a statement urging "immediate enactment" of the lend-lease bill, which Congress has now passed.

The statement described the bill as "the most effective assistance which the United States can render at this time to those who are struggling valiantly for the defense of the tradition of democratic liberties of which we are heirs."

Included among the other signers were Dr. Henry Sloane Coffin, Msgr. John A. Ryan, the Rev. George B. Ford, Dr. Henry A. Atkinson, Dr. Joseph Fort Newton, and Bishop G. Bromley Oxnam.

Fifteen Ships Have Safely Transported Food to England

Department stores in many parts of the country are making up packages of rationed foodstuffs, which have been ordered by American men and women for delivery to friends, relatives, and designated persons in England. The packages, containing butter, bacon, corned beef, evaporated milk, tea, and sugar, are delivered from six to nine weeks later.

A recent report of the British-American Trading Corporation stated that 14 convoyed ships have safely carried packages of food to Great Britain. Only one small freighter, the *Sesostris*, was sunk, and its loss was covered by war-risk insurance. Americans whose packages for relatives and friends in England were lost with the ship have been given the choice of money refunds or reorders.

The corporation is planning to send vitamin capsules along with its regular food shipments, for children who have spent long hours in air raid shelters.

Six Thousand Children With American Godparents

Nearly 6,000 children are now being cared for in England by American "godparents." Through the Save the Children Federation, the average godparent contributes \$2.50 a month or \$30 a year to provide clothing and extra food for a needy, undernourished child in England. Other godparents have extended their care over 10, 20, even 40 children.

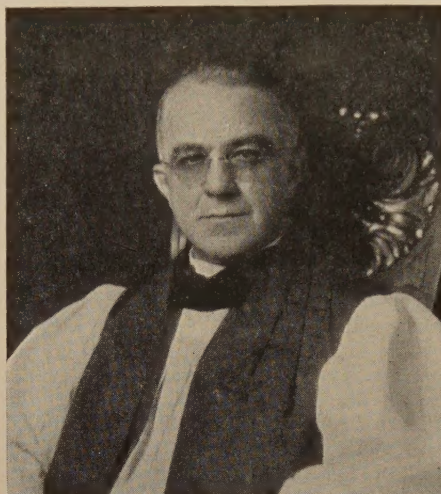
Many letters of thanks have reached the New York offices of the federation, and are being forwarded to the godparents. A rather large number of the letters are from children with "foreign-sounding" names, indicating that the writers are refugees who have found a haven in England.

One of the children, Elsie Woodbridge, 9, wrote "with love" from Bedford: "Thank you for the nice warm clothes. They will be very nice and warm for this winter. We have had quite a lot of rain the last few days. On Monday we are going to have films in school. On Tuesday

we have visitors from London to play to us."

A brave little soul is Betty Harris, St. Mary Magdalenes, Munster Square, London, who wrote: "I am 12 and have had my photo taken for you. I am quite well and safe so far. I do not go to an air raid shelter at night because I do think it is worth it. I have knitted four pairs of socks for soldiers and sailors with school wool, and I have had a letter from one of H. M. ships about the socks."

Margaret Hirsch, Hitchin, Hertfordshire, sounded a note that is sad—part of a refugee family is in an internment camp: "Two lovely blankets and a cot mattress for the baby twins, Lily and Suga Goetse, whom I am looking after as their mother is interned. The blankets will keep the babies warm through many winters I hope."



BISHOP REINHEIMER: *His men are interested in missions.*

MISSIONS

"Your Dollars Have Created Little Patches of Christians"

Appeals for missionary funds are often wearisome and dreary to both appealers and giver. Not so in the diocese of Rochester where efficient, handsome Bishop Reinheimer is applying his five years' experience as executive secretary of the National Council Field Department* to make missions real and significant to his communicants.

On February 23d the Bishop's Men of the diocese, inclusive laymen's organization established by the Bishop two years ago, gathered in their parish churches for a diocese-wide corporate communion. After the service they sat down to breakfast, and each local group tuned in on a radio address on foreign missions by Bishop Reinheimer. In brisk, forceful sentences he gave a fresh turn to the age-old appeal.

"I should think you would feel better about those dollars which you have given for missions than any you have given away," said the Bishop.

"The dollars you have given have created little patches of Christian men and

*Now merged with the Department of Promotion.

women over the face of the earth, which will survive the new, dark ages through which we are living, and from which will spread the new life of a better world. It has happened before in the world's history, and it will happen again."

Some Churchpeople are still trying to disbelieve in Christian foreign missions, said Bishop Reinheimer.

"If so," he said, "then, I expect that they are very happy about what is taking place today across the face of the world. There are less than 50 men studying for Holy Orders this winter in Germany, where ordinarily there would be five or six hundred. The churches of Holland and Norway have their backs against the wall. The missionaries are being brought home from Japan and parts of China. The whole structure of Christian missions in Asia and Africa is on half subsidies or less because the Christian people of Germany, France, Scandinavia, the Low Countries, and England have been deprived of the means and ways to give. Anyone who disbelieves in missions no doubt welcomes this aspect of the war. Or, I half suspect that they will admit that it is going a bit too far in the business of disbelieving in missions."

"If and when the war ends, and we have an opportunity to remake the world, where are they going to stand in this business of missions? Where are you going to stand?"

At the conclusion of his address, the Bishop read a cablegram of greeting and blessing from Bishop Burton, Suffragan of Haiti. The offering of the Bishop's Men was set aside for the training of Haitian priests.

New "Aggressive" Method of Finding Missionaries

Almost unnoticed in the midst of more hotly debated matters at the recent meeting of the National Council was a resolution which may have profound effects on the missionary work of the Episcopal Church for years to come.

Through its chairman, Dr. James Thayer Addison, a committee reported to the National Council the result of its study of the methods now in use for securing and appointing missionaries. The report expressed the belief that methods used in the past have been too "passive."

"Able and energetic officials," said Dr. Addison, "have spent much time and strength in the effort to fill vacancies in the mission field. The effort has been primarily the advertisement of our needs with the purpose of securing volunteers."

Dr. Addison's committee feels that it should be possible to seek and find the best possible people for missionary vacancies, and then to call them to the work. "We suggest that we should adopt much more hopefully and aggressively than we ever have, the practice of calling individual men to definite positions on the mission field. Instead of investigating them on their initiative after they have volunteered, we can investigate them on our initiative and then summon them to service in the name of the Church."

The report called for changes in the method of appointment which will reduce

the time required, and eliminate much paper work and red tape," in the process. The study was made as the result of action by General Convention, and National Council authorized a trial period of three years during which "authority to appoint missionaries shall be delegated by the National Council to a committee consisting of the Presiding Bishop, the Vice-President in charge of Administration, the Treasurer, and two members of the National Council resident in or near New York to be appointed by the Presiding Bishop. The action provides also that whenever the appointment of a missionary in the domestic field is involved, the executive secretary of the Department of Domestic Missions shall be a member of the committee, and whenever the appointment of a woman is involved, the executive secretary of the Woman's Auxiliary shall be a member.

WORLD RELIEF

Sponsoring Committee to Support Inter-Church Relief Agencies

The Presiding Bishop's Fund for World Relief, authorized by the General Convention, has now been set up by the National Council, and Bishop Tucker has appointed a sponsoring committee with membership in all parts of the country, to cooperate in the work.

"I am happy about the establishment of this fund," said Bishop Tucker. "The relief of refugees and victims of war is for our Church people not only an obligation but a Christian privilege. Among the agencies carrying on relief and rescue activities are those which, because of their religious nature, have a special call upon the Churches. In the support of these we join with other Christian bodies."

Bishop Tucker said that the purpose of the fund is to make known the human needs among refugees and victims of war; to support the accredited and long established inter-Church agencies serving these needs; to receive and distribute gifts for these human needs and agencies; and to present a united front along with other Christian Churches.

MINISTRATION, RESETTLEMENT

The needs existing include the rescue and resettlement of homeless refugees; food and medical care for the Chinese; clothing and food for starving children; support and friendship for European Churches; and religious ministrations and literature for prisoners of war.

The work will be done largely through such agencies as the American Committee for Christian Refugees, the Church Committee for China Relief, the American Friends Service Committee; War Prisoners Aid of the International YMCA; the Central Bureau for Relief of Evangelical Churches in Europe and the International Missionary Council; and the American Bible Society Emergency Fund.

The Presiding Bishop emphasizes that people may make gifts for any cause or agency, and said that information about any agency may be obtained by inquiry of

the fund, at Episcopal headquarters, 281 Fourth Avenue, New York. "No goal is being set nor any designated period for appeals," he said. "The people can give as much as they want and when they want."

MEMBERSHIP

The sponsoring committee which Bishop Tucker has appointed includes the entire membership of the National Council, and of the Woman's Auxiliary executive board; also the presidents of the provinces, and the Woman's Auxiliary presidents of provinces, as well as eight youth representatives. The general sponsoring committee membership includes:

Mrs. William Tefft Barbour, Mrs. Richard Barthelmess, Mrs. Hill Blackett, Mrs. Lyman Bleecker, Mrs. James R. Cain, Frederick W. Catterall, Dr. Gordon Keith Chalmers, Miss Mary Ellen Chase, William F. Cochran, Dr. William Alfred Eddy, Dr. Hoxie N. Fairchild, Mrs. Goodrich R. Fenner, Mrs. Dorothy Canfield Fisher, Robert H. Gardiner, Dr. Alexander Guerry, John M. Glenn, James L. Houghteling, Alanson B. Houghton, Mrs. Crawford Johnson jr., Mrs. Charles Gilmore Kerley.

Also Miss Grace Lindley, Clarence Cook Little, Milton C. Lightner, Mrs. Shippen Lewis, Mrs. Bradford B. Locke, William G. Mather, Miss Elizabeth Matthews, Mrs. Frederick B. McBride, Mrs. Purvis Milnor, Mrs. Walter Mitchell, Miss Anne Patton, Mrs. Malcolm E. Peabody, the Hon. George Wharton Pepper, Miss Rose Phelps, Frank L. Polk, Prof. Benfield Pressey, Mrs. G. Ashton Oldham, Philip K. Robinson, Miss Vida D. Scudder, Harper Sibley, Miss Cornelia Otis Skinner, Miss Mary Smith, the Hon. Lloyd Crow Stark, Mrs. Charles J. Symington, Mrs. Charles P. Taft, Myron C. Taylor, Dr. Chauncey Brewster Tinker, Mrs. Augustus Trowbridge, Allen Wardwell, Harvey B. Wilbur, and Dr. John Wilson Wood.

Editor's Comment:

Checks for the Presiding Bishop's Fund for World Relief may be sent to THE LIVING CHURCH RELIEF FUND, 744 North Fourth Street, Milwaukee, Wis., plainly marked as to their purpose.

N. B.

A Cocker Spaniel or Irish Setter

Dog lovers will sympathize with the request for a cocker spaniel or an Irish setter, received at national Church headquarters in New York, from Frederic

Brownell, in charge of an isolated mountain mission near Lydia, Va. A wide variety of requests from mission workers reach the Church Missions House and are usually supplied.

Livy's Comment: Piffft!

MOUNTAIN WORK

Public Schools Attract Ninety-Eight Per Cent of the Mountain Children

Nowhere would there be a greater change as the result of full coöperation between the teachers of public schools and church schools than in the mountains of the South. At the annual conference of workers among Southern mountaineers, held March 3d and 4th at St. John's, Knoxville, Tenn., discussion brought out the fact that while church schools in the mountains are ready and willing to educate and train the people of the surrounding area, 98% of the mountain children attend public schools. Getting a "religious emphasis" into the public schools of the region would help immeasurably in interesting young people in the Church, many of the delegates felt. Among other suggestions advanced at the conference was that of the Rev. A. Rufus Morgan, who said, "Episcopal worship too often has touched our mountain people superficially. Our method must be a fellowship, more than an individual working here and there."

Differing from Mr. Morgan's point of view, a number of other mountain workers declared that they believed that mountain workers, as a whole, really love their work and their people.

In developing friendships with the mountain people, the teaching of handicrafts has proved to be an excellent means of approach. Many mountain people not only have learned to increase their meager incomes, but also have become interested in the religious life of the missions.

One of the women workers, Miss Mabel Mansfield, told how the making of corn-husk dolls by one family had changed its whole economic status and permitted the sending of one girl to school at Berea. Another family, through the making of rag dolls, is sending two girls to school.



MOUNTAIN WORKERS: Public schools and handicraft were discussed at their meeting.



MR. COX: *New chancellor of St. John's University, Shanghai.*

CHINA

New President, Chancellor of St. John's University

Replacing the Rev. Dr. Francis L. H. Pott, who recently retired, William Z. L. Sung has been appointed by Bishop Roberts of Shanghai as acting president of St. John's University, Shanghai. The new chancellor of the university is the Rev. Francis A. Cox.

Mr. Sung is a graduate of St. John's University, Oberlin College, and Columbia University. Since 1929 he has been vice-president of the university and since 1927, dean of the school of arts and science. He is a son of the late Rt. Rev. Uong-leng Sung, Bishop in Chekiang.

Mr. Cox, an American, went to China as a missionary in 1907. He has been a member of the board of directors of the university since 1928 and has been directly connected with the university since 1937.

Migration of Schools, Colleges to New and Safer Sites

The movement of schools and colleges from occupied or endangered areas of China to new and safer sites has been one result of the prolonged Japanese-Chinese war. Usually faculty members and students have migrated together or rejoined their school or college at its new location.

A number of schools have offered their own facilities to aid the migrant schools. This has been true at Chengtu, capital of Szechuan province where five "guest colleges" crowd the small but hospitable campus of West China College. Four of the Shanghai American staff were reported as being on their way to Chengtu: Anne Lamberton, from the business office of St. Luke's Hospital; and three nurses from Shanghai, Elizabeth Falck, Anne Groff, and Marian Hurst. (One of the nurses

might have gone instead to Chennan, where health conditions have been difficult.)

Central China College, normally located in Wuchang, is now at Hsichow. The Church's four secondary schools from Wuchang and Hankow, namely, St. Hilda's, St. Lois', the Boone Middle School, and the Cathedral Choir School, are now carrying on a combined school at Chennan.

"At Central China College, under Dr. Francis C. M. Wei as president, Mr. and Mrs. Everard P. Miller are teaching. Mr. and Mrs. John Coe have been reported as on the way there, as were Dr. and Mrs. Logan Roots and three children, and Miss Elizabeth Roots.

"In the Middle School at Chennan, two American women, Venetia Cox and Hazel Gosline, have been the only foreigners on the staff, with Martha Sherman at home on furlough. Recently the Rev. Charles A. Higgins and his wife have arrived, and Mr. and Mrs. A. J. Allen have been reported as being on the way.

NORWAY

Bishops Stand Firm Against Quisling Official's Threat

The seven Lutheran Bishops of the Church of Norway recently addressed a protest to Ragner Skancke, acting head of the Department of Church and Education, requesting a clarification of the State's attitude towards the Church [L. C. February 12th]. The letter was a strong indictment of the present regime in Norway. It contained specific accusations against the Quisling government, mentioning in particular the systematic rule of terror by Nazi Storm Troopers, the resignation of the Supreme Court of Norway, and the abolition of the ministers' oath of silence.

For two weeks no comment or reply was received from Mr. Skancke. Then Bishops Berggrav, Støren, and Maroni obtained an audience with the acting head in order to emphasize the sincerity of the petition and to learn whether they would receive a reply. Three days later, on about February 1st, a reply was received by the Bishops from Mr. Skancke. The letter stated:

PROMISE

"During an interview last October with the *Christian Press Bureau*, in reply to its questions about the new government's relations to and possible plans for the Church, I stated:

"We have no plans beyond what already has been incorporated in our program; namely, that the basic values of Christianity shall be protected. We hope and believe that the Church and its men have confidence in us. When we say this we mean that we do not intend to touch the Church; it needs peace in order to work in these troubled times. This statement still stands.

DENIAL

"As far as I can see nothing has happened during the last month which can justify the statement that the State has encroached on the Church's freedom to

spread the Gospel in accordance with the will of God, the Church's articles of faith, and its right to be and act as a congregation.

"The motto of National Samling [the Quisling party] is law, justice, and peace. The present government intends to live up to this motto to the best of its ability. In these times of pioneering and ferment, things may happen which are regrettable and which we deplore. . . .

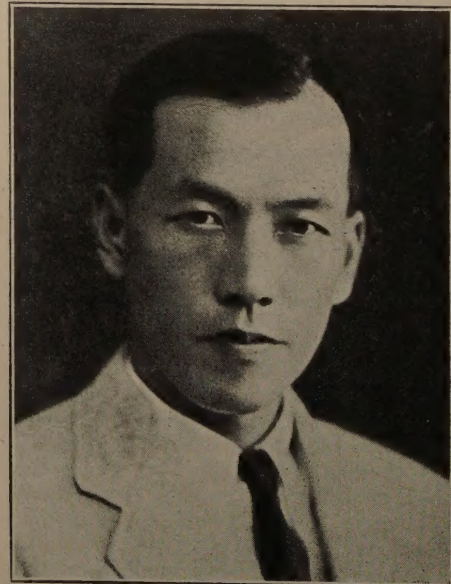
"With reference to the police department's ruling of December 13th, in regard to the duty of ministers to appear as witnesses, may I state that the oath of silence for ministers of the Church was absolute before December 13th. There are, as you know, many instances where the oath of silence cannot be observed. [Certain suspensions of the oath of silence have been a part of the law of Norway for centuries. Such exemptions were legal when a minister felt duty bound to reveal confidential information in order to prevent gross crime which might otherwise have been committed; suspension of the oath of silence was also legal in order to prevent the punishment of innocent persons.]

"This latest ruling must be considered as a new interpretation of the oath of silence, but it is not meant to cancel this oath generally. The Bishops of the Church may rest assured that they will meet with understanding during the present situation; provided that they in turn show understanding of the new order and the present government.

THREAT

"The Church is not the only institution in need of peace to fulfill its mission; the State itself needs it. We hereby most sincerely warn the Church against any acts which may increase the unrest of our people. Thoughtless action now may result in serious consequences for the Church. . . .

"The State and the Church must stand together and serve the people they lead. We therefore ask the Bishops of the



MR. SUNG: *New acting president of St. John's (see col. 1).*

Church and through them all the ministers of the Church of Norway to act in the spirit of good will so that this coöperation may succeed. May I at this time request that circular letters from the Bishops to ministers or congregations be forwarded in three copies to the Department of Church and Education," the letter from Mr. Skancke concluded.

Feeling that their congregations were entitled to see this exchange of letters, the Bishops enclosed Mr. Skancke's reply in a circular sent to all the congregations of the Church of Norway. Far from being shaken in their stand, the Bishops now categorically condemned attempts to influence and control the Church of Norway.

OATH OF SILENCE

The Bishops pointed out that the new regulations concerning the oath of silence had been discussed during their personal conference with Mr. Skancke, at which time the Bishops had stressed the fact that their objections to the new regulations were grounded on the fact that the ruling leaves it to the police authorities to decide when the oath of silence should be violated. Ministers who do not then break their oath will be threatened with imprisonment.

The Bishops also stated:

"We gratefully acknowledge the fact that the Church and all Christian societies and organizations, generally speaking, have been able to carry on their spiritual work up to the present. But signs of a growing unrest and anxiety are nevertheless becoming more and more evident. *Can the Church quietly sit on the sidelines while the commandments of God are set aside and while many other events take place which dissolve law and order? . . .*

"The Christian congregation has its roots in a living spiritual communion founded by Jesus Christ who is their Lord and Saviour. The Church, therefore, belongs to God and shall fulfill its mission freely and fearlessly, because God's word and God's will are above all else in this world . . ." the Bishops stated.

Several times in their letter the Bishops quoted Luther to justify their contention that they were not acting outside their sphere and interfering in affairs of State without right. They reminded Mr. Skancke that "the Church does not become involved in worldly matters when it beseeches the authorities to be obedient to the highest authority, which is God."

OTHER GROUPS' SUPPORT

The Bishops beseeched their own congregations, likewise, to avoid acts of force and injustice. A postscript named the Christian organizations and Churches outside the State Church which had sent letters endorsing the original petition of the Bishops. They included the Salvation Army of Norway, the Norwegian Lutheran Inner Mission, the Norwegian Sunday School League, the Western Inner Mission, the Norwegian Foreign Mission, Norway's Finmark Mission, the Norwegian Seamen's Mission, the Santal Mission, Norway's Christian Youth League, the Norwegian Lutheran China Mission, the Congress of Dissenting Faiths, and the Philadelphia Congregation of Oslo.



Martha E. Bonham.

ENGLISH VILLAGE CHURCH: In unceasing danger of destruction by bombs, thousands of English parish churches, like this in the village of Puddletown, Dorset, are quietly carrying on the work of God (see article on next page). Puddletown is the real name of the "Weatherbury" of Thomas Hardy's novels.

ENGLAND

Ironically Enough, the Nazis are Helping to Solve a "Problem"

For many years the need of church buildings in the great new working-class suburbs of London and the superfluity of churches in the city's "square mile" have been the cause of fierce controversy. Some Churchmen have contended that the city churches should be pulled down and their valuable sites sold to provide funds for the new centers of population; others have vehemently maintained that such procedure is not only sacrilege and vandalism, but a confession of failure.

A partial solution of the problem may be at hand, ironically enough a by-product of Nazi terroism. A large number of London churches have been damaged or completely destroyed by bombs; and the Bishop

of London, Dr. Fisher, is now setting up a commission to decide which of the bombed London churches ought to be salvaged and which ought to be scrapped.

Meanwhile the raids have gone on, in the city of London and in other parts of the island. Among the church buildings recently damaged was the lovely and ancient Cathedral of Llandaff, in South Wales, which incurred serious damage during an aerial attack on Cardiff. The nave on the south side was unroofed from end to end, and all the windows were blown out. Fortunately, however, 12 of the stained-glass windows, including those designed by William Morris, Burne-Jones, and Ford Madox Brown, famous pre-Raphaelites, had been removed to safety soon after the outbreak of war, as also were the three panels of Rossetti on the high altar reredos and Murillo's painting of The Virgin and Child.

Britain's Churches Under Fire

By Hugh Martin

Editor of the Student Christian Movement Press

I EXPECT you have seen photos of some of our bombed churches—that one, for example, of St. Paul's with the light streaming down upon the remains of the high altar through the hole in the roof. So without my telling you I am sure you realize that the churches of Britain are in the front line. Among the noble buildings and humble homes that have been destroyed are many places of worship, some of them hallowed by the prayers of centuries. Indeed, so many churches have been hit in different parts of our country that it almost looks as if they had been made a deliberate target by the Nazi airmen. It would not surprise me in the least.

But destruction is not the only thing that has happened to our churches. They have been called to play their part in the national suffering and struggle, to be in the front line of human service. They have had to face as severe a test as could well be imagined, and, with few exceptions, they have stood up to it magnificently. One of my friends has quite unique opportunities for knowing what is going on, and I asked him the other day what his verdict was. "Sixty per cent of the churches," was his reply, "have come through with flying colors, and the great majority of the others have done quite creditably." I want to give you a very few examples of ways in which the churches have mobilized to meet the emergency. By "the churches" I mean organized Christianity of whatever denomination—Anglican, Roman Catholic, Baptist, Presbyterian, Methodist, Congregationalist, and the rest.

I am writing about the new and the unusual, but I want to make it clear that I believe the greatest service the churches have rendered these days, as at all times, has just been to carry on—though in face of greatly increased difficulties—with their normal work of calling men to worship, training young people and children in the Christian life, comforting folk in trouble, and generally witnessing to the Christian message.

CHAPLAINS

The most obvious and immediate result of the war was the calling up of hundreds of thousands of young men and women (thousands of women are in auxiliary non-combatant services), for the navy, army, and air force. The regular chaplains were at once supplemented by others from all the churches. The chaplain's work is of worth just in proportion as he identifies himself with the hardships and dangers of the men and bears his witness in his life, as well as his words. Many of them have risen to the call magnificently. Not a few played a heroic part in the Dunkerque retreat. The work of the chaplains has revealed with startling clearness the great ignorance of the Christian Faith on the part of large numbers of our young people and their very slender

connection with organized religion. The chaplains are presented with an overwhelming opportunity in the contact with youth now open to them. Such voluntary bodies as the YMCA, the Church Army, and the Salvation Army also came into action with canteens, rest huts and tents, libraries, lectures, and entertainments. And an invaluable piece of work for the forces they have done.

EVACUATION

Second—and only just second—in importance among wartime problems comes the evacuation of the civil population. Mothers with their babies, children of school age, sick and aged folk, have been obliged to leave their homes owing to the threat of invasion, or the dangers of air raids, or all too often because their homes have actually been destroyed by enemy action. It has been one of the greatest upheavals in our national history. Imagine your own home suddenly invaded by two or three lively children, or, more difficult still, by a mother with two tiny tots, or a couple of elderly folk, from a different part of the country and perhaps with quite different standards of living and behavior. Think only of the problems of the common use of the bathroom and the kitchen. It speaks volumes for both hosts and evacuees that success has often been achieved. In all this, the Christian minister has had his share. Often he has been able to help plan the billeting arrangements and to smooth away friction through his knowledge of the people. He has cooperated with teachers in meeting the problems of education in a village school suddenly swollen to twice or three times the usual number of scholars. He has been able to act as mediator and interpreter between harassed officials and distressed residents. He has helped to secure that the evacuee got not only a roof but a home.

An actual story shows the process at both ends and hints at the part of Christian people generally as well as of the ministers. In one dockland parish things were very bad and the official evacuation arrangements were strained to their utmost. So the parsons themselves took on the job for some urgent cases. They found somehow an ancient lorry. One parson limping painfully because he had not been able to take off his boots for a week, rode round in the lorry and piled on it the essential household goods, beds and blankets and chairs, a table or two, some pots and pans. Meantime a church somewhere in a safer England was getting ready to receive them. The town was already full, but the parsons there found a broken down old hotel that had been out of use for years. It was in a dreadful mess. There was no gas or water, and it was the weekend, when offices and shops were shut.

But those Church folk refused to admit

difficulties. If offices were shut they must be opened. Water and gas must be turned on and quickly. Repairs must be carried out right away. And they were. So when that London lorry arrived laden with families and furniture, the water was running, the place was clean, the kitchen was in working order, the curtains were ready for the blackout, and the empty cupboards were filled with food. Best of all for those raid-shaken refugees was the kindly welcome they got, and the quietness after the noise of the bombardment. A visitor found them that evening, as he says, with a frying pan of sausages on the fire, and smiles all over their faces.

BOMBED AREAS

That leads one naturally to say more of the bombed areas themselves. You have read many stories of the bravery under fire of quite ordinary men and women, and of the heroic civil defense workers, police and firemen and air raid wardens. Among these heroes do not forget to reckon many clergy and ministers and church workers, who labored with untiring devotion and ingenious service. Church halls became havens of refuge for the homeless. Food appeared as if from heaven. "I'll never laugh at those people again," said one man as he watched the work of the Salvation Army. But even he might have had to smile if he had seen that Church Army woman who served a canteen in an air raid wearing a meat cover instead of a tin hat to protect her head from flying fragments.

Night by night in many areas the parsons go round the shelters during the raids on their friendly errand of human kindness, helping shaken folk to be cheerful again, organizing entertainments, and helping people to help themselves. In many of these underground communities, at the request of the people themselves, the parson conducts a simple service that brings courage and comfort. It is not surprising that in some districts a vague distrust of the church is turning into something quite different because the man who preaches on Sunday has proved himself a practical friend throughout the week.

COÖPERATION

Another effect of the war upon the Churches has been to bring them together. The bombs have destroyed many old barriers. Not only have the Churches cooperated much more thoroughly in all this work of human service, they have offered each other the fullest hospitality. I know of a Baptist church which was destroyed and which now freely occupies, at the vicar's invitation, the hall of the neighboring Anglican church. I know of a Methodist church which offered its premises to its Anglican neighbor in distress.

When a Roman Catholic church was

destroyed the Anglican vicar provided 250 chairs and neighboring Protestant lent a harmonium, while a local Jewish firm offered them the Sunday use of a hall for shilling a week—25 cts. (the annual commercial rent of the hall was £6,000 or about 30,000 dollars). Such interchurch hospitality is probably more surprising in England than it would be in the United States.

Often churches have joined together for services, sometimes in hotel lounges. In some areas services are being held in private houses, just as in the days of the early Church.

Much more might be mentioned if space allowed. I think of a Religion and Life

Week in Bristol—a campaign conducted by teams of visiting speakers of all the Churches; an enterprise that would have been noteworthy even in peace time. I think of the continuance of missionary interest and missionary giving. I think of work for the hosts of refugee aliens. I think of the important step forward in the reorganization of our Free Church Federal Council. I think of the concern of the Churches about the building of a better Britain and a better world after the war.

The story of Coventry Cathedral is a good summary. The lofty spire still stands erect over the ancient city laid in ruins by ruthless barbarism, but of its once magnificent nave and choir only the walls

remain. Yet on the Sunday after the bombing, the Holy Communion was celebrated in the Provost's drawing room, that the practice of centuries might be unbroken. Afterwards the congregation gathered in the ruins and joined in prayer, as the clock, still suprisingly in action, struck the hour of morning worship. "They may have destroyed our Cathedral," said the Provost, "but they have not destroyed the spirit it represents. When the war is over we will build another where that spirit will dwell."

That is the voice of the British Church. When the war is over, we will rebuild—better, stronger, and nobler—not only buildings but the fabric of our national and international life.

Forward in Service

A Critical Comment

By the Rev. Canon Theodore O. Wedel, Ph.D.

Director of Studies, College of Preachers

WHEN for the first time I heard the slogan "Forward in Service," I did not like it. The words are great words, no doubt. We are reasonably familiar with them. The word "service," however, has been cheapened in the secularized Christianity of our time until it has become the badge even of selfish commercialism. Pharisaism and sentimentalism lurk dangerously behind its appealing facade. A columnist recently satirized it cynically in the revealing phrase: "It pays to serve." The word "forward" is not involved in such contemporary cheapening and has served the Church nobly for some years. Yet in launching a new movement, this continued use has disadvantages. The word is no longer novel, and its urgency to action may have lost its first appeal.

SPIRITUAL UNPREPAREDNESS

The principal cause of my first negative reaction to the slogan, however, went even deeper. Perhaps this reaction is a matter of mood rather than rhetorical logic. "Forward in Service" has military connotations—and that is well. Christianity is undoubtedly facing a battle for its life in the modern world. There will be marching and counter-marching and the clashing of arms. But if the Christian forces of our modern world are aware of anything about themselves, this is an awareness that they are unprepared. The Christian Church resembles at the moment a man roused from sleep. We are in a terribly sober mood, like a company of soldiers at reveille. It is as if we were listening to a morning trumpet call: "Wake, awake, the night is flying." But what we awake to is our state of being unprepared. All our secularized Christianity is crumbling. Even our preparedness will have to start all over again. To vary the figure of speech, we have been living on our capital. Now we are paupers. We "come to ourselves" and discover that we are in a far country, far from home.

Hence our mood is not an eagerness for marching, unless this means a return home. Ours is a mood of memory—of memory coming terribly alive, as it did for the Prodigal Son. The vocabulary to which we thrill consists of old half-forgotten words, suddenly made new: judgment, sin, repentance, conversion. The slogans which express our hunger for action contain the idea of "return": "To your tents, O Israel!" "Return, ye children of men." "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "Return unto me, and I will return unto you, saith the Lord of hosts."

The prayers which we instinctively utter in behalf of our Church are prayers of penitence. "Mayest thou be the first to submit to the judgments of God, and be cleansed thereby, and be healed."

SERVICE THE GOAL

Such, I confess, have been my own first reactions to the call of Forward in Service. Nor would I apologize too abjectly for my seeming disloyalty, since it expresses, I feel sure, the mood of many of my fellow Churchmen.

Yet moods and emotional reactions are not final, and are subject to control. I trust that my mood is submissive to higher authority also. The slogan Forward in Service envisages the final goal of Christian action, rather than the first step, but it need not imply that preparedness is not needed. It connotes the gospel of works, perhaps, rather than the gospel of grace, but does not deny the necessity of grace. It echoes the 12th chapter of the Epistle to Romans, with its hymn to ethical fruit-bearing, rather than earlier chapters which prepare us by way of judgment and grace and the Holy Spirit.

But the final goal of service is gloriously right, of course, in its final place. Prejudice against a sentimentalized use of the word "service" may point to the need of a rediscovery of its real meaning. The word "servant" appears even in the story of the Prodigal Son as he returns to his father's home. Penitence drives him to a longing to be even the meanest of his father's slaves. Thus rightly motivated, the status of servant is, indeed, the Christian's glory, the badge of grateful penitence.

Furthermore, when we turn from a first glimpse of the slogan of the movement to its implementing literature and techniques, prejudice continues to give way to approval. For here, in these preparatory disciplines, we are on solid ground. A roll call is not an order to march without equipment. It is more like a reveille and reporting for training. We halt before we march.

The Presiding Bishop's booklet, *The Source of Power*, again starts at the right place—with a return to the Lord our God. "We cannot make ourselves or our parish or our whole Church go forward by pushing or urging people to do more or to give more. The doing and the giving will not be Christian doing and giving unless they spring from a fresh hearing of God or a new vision of God." So runs one of the early paragraphs of the Presiding Bishop's call. Or, to quote a later passage: "The gifts that alone can meet the deepest needs of our neighbors cannot be summoned up out of our spiritual poverty by the efforts of our wills. We cannot create faith or charity or peace within ourselves by willing them. They come to us out of communion with the Father and with His Son Jesus Christ in the fellowship of the Spirit" (p. 15).

THE STARTING POINT

Regardless, then, of criticisms which might be levelled at the motto of the movement when wrongly understood, the move-

ment itself will depend for its success upon a right use, upon starting where evidently our Church leaders order us to start: "In the Beginning—God."

Yet to return to God will not be easy for us or for our people. We may, indeed have little conception how difficult such a return will prove to be, or how far we have wandered from the living God of the Bible. No Movement designed to whip us to action will be more than another empty promotional scheme unless preparation is radical. The remainder of this essay attempts to give at least one observer's views as to what a return to God may involve. Though portions of what follows were written several months ago for an address to clergy, the argument can apply to the Forward in Service Movement—an enlarged comment on the main argument of the pamphlet, *The Source of Power*.

AVERAGE EPISCOPALIANISM

Take a look at the Christian lay-folk in America—and I would include all but a fraction of our own communion—and what are their conscious ideas of the Christian Faith and of the Church? I shall omit from my survey the left-wing extremes of purely humanistic beliefs. These would be too easy to condemn. I can safely rest my case on an imaginary poll of such average Episcopal parishes as I have met and known.

Outwardly considered, there is little to indict even in matters of credal belief. Laymen may boggle a bit now and then at the Virgin Birth or at a literal interpretation of the Ascension story, but on the whole they are orthodox enough. They are remarkably naïve and may surprise you with their childlike acceptance of what they have been taught. They worship with devout politeness, and they pray more than we suspect. Subconsciously, they are still covenanted members of the Body of Christ—and this despite their outward worldliness.

But this credal orthodoxy of theirs is, alas, largely subconscious. Consciously, Christianity is for them something else. Creed and Bible are the traditional backdrop against which the real drama of the Christian life is played. Or, to vary the figure, Creed and Bible are the distant source from which practical Christianity somehow took its rise. Revere Bible and Creed we must, as we revere Magna Charta, or a Victorian grandmother, or the immature science of an earlier day. For our day, and for our workaday world, the modern resultant is the thing which counts. And this is not the Creed or the historic drama of the Incarnation, for these are but history. This history, I repeat, is not disbelieved, but it remains in the distant shadows.

THE ETHICAL RESIDUUM

The resultant which does matter to the average Churchman is the ethical residuum of Christian revelation and history. It is the Christian way of life. It is the Sermon on the Mount. It is Jesus as example of conduct, including, of course, the sacrifice on the Cross. It is ethical discipleship of His biographical model. It is devotion to a teaching which can be abstracted from this mass of background history, as can a law in physics or chemistry. It is obedience to

principle, or precept, or ideal. I would have you mark these words. I shall return to them again. Faith, to the average American Christian, is precisely faith in these principles and ideals, taught us by the Incarnate Son Himself, lived experimentally once in the Gospel story, and, therefore, validated for all time. The Christian life is the life of striving, of the assertion of the human will in behalf of those principles, or ideals, or in imitation of the sacred biography. The Gospel is a great imperative, a great "ought," an overpowering demand upon our effort. The Church is the institutional aid to implement that "ought." It gives



DR. WEDEL: "Ours is a mood of memory coming terribly alive."

us mystical help. Its sacraments and its prayers aid us in the assertion of our moral will. Of course, we come far short of our goal. We fail and we fall. This is why the world is evil. But salvation (and this is the point) consists in the degree to which we attain. Missionary endeavor means converting the world outside the Church to the Christian ethical idealism and to a striving at least equal to our own. If we could all strive and attain together—that would be the Kingdom of God on earth.

"OUGHT" SERMONS

Have I been utterly unfair in my description? I honestly do not think so. And if it be not caricature, does not another question force itself embarrassingly upon our attention? Where did our people get this notion of the Christian Gospel? Does it not trace its origin to our pulpits? I suspect that it does. Most of the sermons I have listened to at the College of Preachers are sermons of such ethical challenge. They are "ought" sermons. They are sermons in the imperative, not the indicative, mood. They are sermons technically quite orthodox with not the slightest intention of neglecting the credal beliefs of the Church. Yet, as the result indicates, they create the impression that the Christian fellowship is, after all, an ethical achievement society, one in which we are the chief actors, and in which the Gospel is above all

a goad along the road of moral progress. Nor would I deal other than gently with this view of the Christian Faith, as far as its intentions are concerned. The Christian code is clearly still the Christian code. American Christianity—code Christianity though it be—is still the bulwark of our democratic social order. What would our towns and villages be without their Kiwanis and Rotary Clubs, without their gospels of service, without their kindness and courtesies? We still fear wine when it is red, and flee the scarlet woman. We can still trust our boys and girls to co-educational schools and the inherited restraints of the American home. We can still preach the Sermon on the Mount as if obedience to its sublime precepts were a natural expectation. We can still preach "oughts" and demand ethical fruits of the Spirit. For the Holy Spirit is still lingering there. Demands can still be made of the Church as the Fellowship of the Mystery, as the Colony of Heaven.

AN IMPOTENT GOSPEL

But the gospel of ethical challenge is plainly running into difficulties, for basically it is a gospel of works, and not a gospel of grace. It comes with demands and not with gifts. And if the works do not appear; it has no resources except further demands in a higher key. It can, for a time, draw upon stored up power, but it does not produce power itself. If salt hath lost its savor, wherewith in very deed, shall it be salted? As Luther once said of the gospel of works as he saw it in his day, our gospel of demands makes of Christ a taskmaster far heavier than Moses. Some publicans can still be turned into pharisees by it, but can it give real help to a world demon-haunted and crushed by the juggernaut of unleashed secular evil? Can it really save sinners? It is, in the words of a contemporary prophet, not an *Eu-angelion*, or glad tidings, but instead, a *Dys-angelion*, or sad tidings. To assert that salvation consists in achieving the ethics of the Sermon on the Mount, even though you throw into the scale the theological authority of a divine Incarnation, is indeed sad tidings to those of us who are, alas, among the lost sheep and the prodigal sons. Has a gospel of works ever been good news to publicans and sinners?

Nor is the impotence of this gospel of ethical achievement its only fault. I called attention earlier to the fact that it places at the center of Christian striving devotion to principles, precepts, ideals. Granted that these are given supernatural sanction through the great story of the Christian Creed, the impression is left in people's minds that the Christian covenant is one between man and those principles, or precepts, or ideals. It is a covenant between us and the Sermon on the Mount, or the Law of Love of St. Paul, or the biographical appeal of the historical Christ. It is an impersonal covenant—which is no covenant at all. Phrased this way, its weakness leaps into view. *For where is God in this picture?* Indeed, the most telling description of the gospel of achievement which I have met is precisely that it is "Christianity without God."

Oh, yes, God, in a way, is still there—in the background. We let Him validate our ideals as He validates our laws of physics.

urs is still a *Christian* gospel of works. What if the *living* God should suddenly emerge from that background? What if He could brush aside our ethical abstractions, and come close in His terrifying holiness. Will anything happen?

Yes, strange and awful things will happen. We may, first of all, cry out in holy fear, echoing the closing words of the Old Testament as it envisages the God of that covenant coming to His temple: "Who may abide the day of His coming, or who shall stand when He appeareth? For He is like a refiner's fire." Like a refiner's fire, indeed, He does come. Primitive "fear of God" crashes through our rational defenses, our ethical culture, our pride of intellect. For now we face judgment. Now it is no longer a question of making our peace with abstract principles or ideals. We are in the presence of the Maker of heaven and earth, Judge of all men. We listen not to exhortations to human achievement, but to the Law of the living God, obedience to which means death.

JUDGMENT IN THE FLESH

Nor does judgment vanish when we turn to the New Testament. This New Testament is precisely judgment really coming close to human life, the living God of the Law and the Prophets *in the flesh*. The Pharisee could still confront the ancient Law with pride and boasting. But now comes a Law which is "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts, and intents of the heart." What are the precepts of the Sermon on the Mount, when they are no longer ethical abstractions, except slashings at human pride with precisely this two-edged sword: the Real Presence of the Living God? For judgment am I come into this world?—thus the Preacher of that Sermon declared His own mission. Nor did His hearers misunderstand Him as we have done in later days.

The Sermon on the Mount is a kind of dress rehearsal of Judgment Day. Here is indeed the awful holiness of the Lord God *in the flesh*. And there were only two possible replies to that Presence of Incarnate Deity: "God be merciful to me a sinner," or "Crucify him."

DEMAND FOR SURRENDER

But in thus interpreting the good news of the Gospel as judgment, am I forgetting the gospel of love? Surely not. "The Cross," says Reinhold Niebuhr, "is the revelation of the love of God only to those who have first stood under it as judgment." Dr. Niebuhr is right. The gospel of love is a gospel of judgment upon human pride far more than even the ancient law and prophets. For the Love of God is not an ethical abstraction. It is the Son of God dying for our sins. We human beings see ourselves in the light of that divine action. It convinces us of sin as even the Law could not do. Before the Cross, every mouth indeed is stopped, and the whole world becomes guilty before God. But this judgment is love. The very concept of sin implies that someone cares what we do. And this love does present us with a demand. Only this demand is not first of all for the asserting of our wills. It is a demand for

the *surrender* of our wills—a very different thing. It is not a demand for human achievement. It is a demand for the acceptance of God's achievement, the acceptance of a gift—the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit. The Gospel is a great indicative. "While we were yet in our sins, Christ died for us." That this Gospel has ethical consequences goes without saying. These consequences are astounding works of the Lord through the coming of the Holy Ghost with power. But in presenting the covenant of God as a covenant of works, we preach the Gospel backwards. We demand fruit before we plant seed.

THE PROPER PLACE OF ETHICS

I am not trying to read ethics out of the Christian Gospel. Just the contrary. The Gospel results in doing the will of God, or it is not the Gospel of the Bible. But Christian working and doing and serving is not produced by "pushing or urging people to do more or to give more" (*The Source of Power*, p. 6). These ethical fruits are, as our liturgies so clearly tell us every Sunday, the result of being given endlessly "the due sense of all God's mercies, that our hearts may be unfeignedly thankful; and that we show forth His praise, not only with our lips, but in our lives." Christian ethics is "grateful penitence." And if it be not thus motivated, there can be applied to our ethical workings, the awful words of the 13th Article of Religion, which is still printed in the Prayer Book—"for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

And we of the clergy may rest assured, as we face the people in the pews, that there is a famine in the land for the good news of God's judgment. What have our substitute sentimental gospels done for us—our faith in progress, our substitution of ideals and values for the terrible commandments of the living God, our challenges of merely human will power, our endless urgings and "oughts"? Grievous is the hurt of the daughter of God's people. For God and His judgments are not mocked. If we, as God's ministers, do not bring to our people the Real Presence of His Word, that Presence will find them out in the whirlwind of contemporary history. Death and sin—those realities so diligently avoided by modern thought—confront us in every newspaper headline.

ESCAPE FROM GOD

Of course, we shrink and hide our faces before the Real Presence of God. We escape into legalism or idealism if we can. Even the ceremonial and ritual revival in our midst, inestimable blessing though it has been to a Church starved for the ministry of sight and sound and touch, can become an escape from the living God. Any priest familiar with the formalized Catholic confessional ought to be able to testify how it, too, can turn into an avoidance of the real thing. We need to bring into the foreground of our people's faith not merely Mother Church, but the God of the Church Himself. He has judged Churches, and removed them, before this. He may sit in judgment upon ours and remove it also.

HUNGER FOR GOD

A hunger for God Himself is today sweeping across an astonished Christendom. Tragedy is upon us. Gone, or rapidly going, is our faith in programs of achievement. World peace, for example, as an ideal or a value, or an "ought"—has it an iota of power any longer to achieve itself? Millions of our fellow Christians already resemble those who once sat down by the waters of Babylon and wept. Gone for them, too, were their homes and the glory of centuries of achievement. At last they were ready to listen to the Lord Himself. And the greatest Word of the Lord of the old covenant was spoken in that fullness of time. To believe in God in the midst of a Babylonian captivity, to believe in God at the foot of the Cross where His son submitted to the rule of demonic earthly power, to believe in God as One who is bringing in His eternal Kingdom even on the terrible battlefields of Europe—this is the faith of the Bible. Plainly, He is not a God to be trifled with. He is the God of awful judgment. He is the God of love. And these are one and the same God. He is the living "I am that I am." At last we, too, may be ready to listen once again to the authentic words of the Lord, to endure the broken and the contrite heart, and through repentance to enter the covenant of God.

"In our hands no price we bring,
Simply to Thy Cross we cling."

CORPORATE REVIVAL

To comment thus on the Forward in Service Movement may sound like a plea for old-fashioned revivalism. Perhaps it does. Clearly, I am not telling the whole story. I have said little, for example, of what conversion and repentance may mean corporately in our American social life or our communal life in the Church. Mine is only an enlargement of "In the Beginning—God." Yet we must begin somewhere. Judgment, repentance, conversion in much revivalist preaching were unfortunately applied too exclusively to individualistic experience. They are not thus limited in the Bible. There they are applied to the "people of God." If a corporate movement, like Forward in Service, could mean the rediscovery of fellowship in communal repentance, a return together to the well-springs of our Faith, we might, indeed, see the Holy Spirit coming again with power.

CHURCH CALENDAR

March

- 23. 4th Sunday in Lent.
- 25. Annunciation of the Blessed Virgin.
- 30. 5th (Passion) Sunday in Lent.

April

- 1. (Tuesday.)
- 6. Palm Sunday.
- 10. Maundy Thursday.
- 11. Good Friday.
- 12. Easter Even.
- 13. Easter Day.
- 14. Easter Monday.
- 15. Easter Tuesday.
- 20. First Sunday after Easter.
- 25. S. Mark. (Friday.)
- 27. Second Sunday after Easter.
- 30. (Wednesday.)

Co-operation in Industry

LAST week we reported the publication of a statement by more than 650 clergymen of all faiths, calling upon the government "to set up in every defense and major industry a cooperative board of employers, organized labor, government, and consumer," in order that "the principal of democratic relationship in industrial life" might be preserved. Among the members of our own Church signing the statement are Bishops Parsons, Gilbert, Huston, Oldham, and Mitchell (of Arizona), and the Rev. Drs. C. Rankin Barnes, Beverley M. Boyd, and Charles G. Hamilton.

We are uncertain just what it is that these clergymen have in mind. Their proposal sounds like a revival of something approximating the NRA, and we are not at all sure that that would be a wise thing.

We are, however, in agreement with the apparent desire of the signers of this statement that industry, labor, and government should cooperate effectively in the carrying out of a unified national program, and that that program should preserve the gains in social security that have been made in recent years.

Labor has made tremendous strides, and it is right that the social gains that have been effected should not be jeopardized by the war effort. At the same time labor must realize that increased rights and privileges bring increased responsibility and that a larger share of the burden of preserving industrial peace rests upon labor than ever before.

If this country is to carry forward the tremendous coordinated industrial effort that is necessary to make the United States actually the "arsenal of democracy," capital and labor alike must cooperate with government in the common effort. The task is too great and the need too urgent to admit of an internal struggle for the advantage of either group.

"Where There's a Will . . ."

THE Prayer Book says: "The minister is ordered from time to time to advise the people, whilst they are in health, to make wills arranging for the disposal of their temporal goods and, when of ability, to leave bequests for religious and charitable uses" (page 320). It is unfortunate that this rubric is placed at the end of the office for visitation of the sick, where it escapes the attention of many, clergy and laity alike, and where it seems to be a counsel of last resort in cases of serious illness.

The best time for the minister to advise his people to make wills is not when they are ill but while they are in good health, as the rubric suggests. Similarly the best time for the lay Churchman or Churchwoman to consider his will is while he is carrying on his normal busy life.

In these days of rapidly changing society, wills ought to be reviewed frequently. It does not take long to read over one's will and this should be done at least once a year so that it may be kept in line with births, deaths, and changing circumstances.

How long ago did you make your will? How long has it been since you read it? Does it adequately represent your wishes today? Does it effectively carry out your intention to "leave bequests for religious and charitable uses"?

The old saying, "Where there's a will there's a way," may be taken literally as well as figuratively. Where there is adequate foresight there is a way for the loyal Churchman to

benefit his parish, his diocese, the general Church, or an institution in which he is particularly interested by a generous gift at the time of his death.

Lent is a time to review one's personal life. We respectfully suggest that it is also an appropriate time to consider one's inevitable death and to see that one's will makes adequate provision both for the support of loved ones and for generous bequests to the Church.

And to the readers of THE LIVING CHURCH, who are so generous in their support of this periodical and who presumably are interested in its continued activity in future, we respectfully suggest that consideration be given to a bequest either directly to THE LIVING CHURCH or to the Church Literature Foundation, a Wisconsin non-profit corporation the principal purpose of which is the endowment of THE LIVING CHURCH.

Livy Goes to Washington

THAT the federal government moves in mysterious ways its wonders to perform Livy the Office Cat now knows well, and Livy is sick and tired of it. So he's off to Washington, like Mr. Smith, to take care of the matter personally.

It began way back on December 23, 1940, when an inquiry was received from the Assistant Information Specialist of the National Youth Administration of the Federal Security Agencies asking for a copy of the December 18th LIVING CHURCH and the January LAYMAN'S MAGAZINE. It was turned over to Livy, since his special job is filling miscellaneous requests. Livy sent off the copies, along with a bill for 30 cents.

Then Livy received from the Treasury Department a complicated Proposal and Acceptance form dated January 18th. He was asked to enter a bid on the copies listed above and to agree to deliver them at his own expense to the NYA upon receipt of order. It was specifically remarked, among other things, that he was not to show transportation charges separately. A patient animal, Livy sent in his bid.

Apparently no one outbid him, for along about February 1st came a purchase order from the Treasury Department. A dozen times more complicated than the bid form, it called for delivery of the two magazines f.o.b. destination within 10 days and insisted that "immediately upon completion of the order, original, duplicate, triplicate, and quadruplicate invoices should be rendered to the U. S. Procurement Office for the District of Columbia, with the certification, if true, printed, stamped, typed, or written thereon; the original being signed by a duly authorized representative of the concern billing, with his title indicated."

Since Livy had sent the magazines a month and a half before, along with a bill, he disregarded these lengthy instructions. He would, he thought, forget about the 30 cents, and save his peace of mind.

Little did Livy know he could not so easily escape governmental red tape. Came February 28th and the Treasury Department apparently discovered Livy's original statement, still unpaid. So off went another form letter. It began: "Your invoice is returned herewith for attention as required by paragraphs checked."

The paragraphs checked were: "2. Invoice must be submitted in quadruplicate," and "6. Must be certified as to being correct, just, unpaid, and signed by an official of your company, showing the correct title of the signing officer. Invoices marked 'duplicate' or 'corrected' are not acceptable."

File 8839 January 10, 1941
PROPOSAL AND ACCEPTANCE

Opening date January 18, 1941

Treasury Department, Procurement Division, 7th & D Sts., SW.
Washington, D. C.

For use by Procurement Division

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Proposal No. _____

P. A. No. 469-928

Remarks: _____

Enclosures: The undersigned offers and agrees, if this bid is accepted within _____ days from date of opening, to furnish any and all of the items bid upon, at the unit price set opposite each item, to be delivered at bidder's expense within _____ days after receipt of order to:

Assignee: National Youth Administration
Room 102—Supply Unit
Address: 2145 G Street, N. W., Washington, D. C.

Discount terms: _____ Percent _____ Days _____

Bidder: The Living Church
Address: 744 North 4th Street, Milwaukee, Wisconsin

Signature: _____ Date _____

Item No.	ARTICLES	No. of units	Unit price	Amount		I. P.
				Dollars	Cents	
	"The Living Church" December 18, 1940 issue	1	copy			
	The Layman Magazine January, 1941 issue	1	copy			
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Forward recommended by _____ Date _____

Approved: _____

STEP TWO: This is what the U. S. government sent Livy to begin breaking the news to itself that it had bought one copy of "The Living Church" and one copy of "The Layman's Magazine."

The original statement was returned to Livy along with the form letter!

It was then that Livy blew up. If he was going to have this much trouble with the government every time he sold it two magazines (he was hoping to sell them often) he was never going to get anywhere, and it was high time he remedied the matter. He set off for Washington to put his case before the man Roosevelt. When last heard from he had registered as a lobbyist and had got past the fourth assistant secretary.

Housing in Your Community

NEARLY every diocese in the Church has a social service department. Some of these departments are live and active; others meet once or twice a year for organization and the preparation of a colorless report.

Chicago has recently completed a housing survey of the Colored district that contains findings that should be of interest to social service departments everywhere because it is doubtless typical of many another community as well. The Chicago survey revealed that only 48% of the buildings in the predominantly Colored section of the city are in good condition, with only 58% of them having private bath room facilities. At the same time the average rental of the 52-year-old buildings in this area is higher than the average rental of far better buildings in other sections of the city. Is it any wonder that under such circumstances the juvenile delinquency in this area is exceptionally high?

Ask the chairman of the social service department in your diocese what housing conditions are in the urban and rural

communities in that diocese. Are they as bad as they are in Chicago? If so, is it any concern of the Church? Is the social service department doing anything about it? If not, why not?

And don't be surprised if the reason is that the social department needs your help—perhaps your money; more likely, your time.

Internal Unity

IN A RECENT issue of the *Diocese of Chicago*, Bishop Randall, Suffragan of that diocese, has these pertinent words to say on the subject of Unity:

"Church unity is vitally important. We must pray and work for it. But it has occurred to me that in addition to holding conversations with Church leaders in other Christian bodies, it might be well to hold conversations among our own bishops and other clergy, so that we may come to a better understanding among ourselves.

"Church unity must not be pressed to the disruption of our own household."

Bishop Randall's point is well taken. It would be well for our own clergy and lay people to devote at least occasional conferences to the subject of the kind of Christian unity that this Church would be wholeheartedly willing to support.

Through the Editor's Window

HERE is how Lent looks to a beauty expert in the *New York Journal and American*: "Use Lent to (a) reshape your figure, (b) diet for health and radiant looks, and (c) perfect your homework in good grooming. Be up on new beauty helpers. Take advantage of special price reductions on old cosmetic aids. Shop around to find a more flattering lipstick or a bath luxury you've always wanted to try. And ask to see those 'just-out' abettors to comelier looks."

The Rev. William J. Alberts, who sends us the foregoing choice passage, observes: "Perhaps some of the brethren will put it away and use it as a sermon outline for next year. It is really an admirable one: Introduction [omitted in our quotation], points 1, 2, and 3, and 'a nice, snappy, streamlined conclusion.' All it lacks, in fact, is a text. How about Job 40: 10, or Lamentations 1: 6, or perhaps Isaiah 61: 3?

IT WAS in one of those old-fashioned churches where the marriage service was read in connection with the regular services. At the proper time the clergyman asked the wedding party to come to the chancel. The wedding started. The minister had gotten as far as, "Wilt thou have this woman to thy wedded wife?" The young man grinned sheepishly, wriggled in his embarrassment, then said, "I bean't the chap. He's scared to come up." The clergyman could just see the shy bridegroom in the last pew of a very long, well-filled church. He had almost married the bride to the best man!

ECCLESIASTICAL TERMINOLOGY is sometimes confusing to the laymen. The *New World*, organ of the Roman Catholic Archdiocese of Chicago, publishes the text of the decree of the Papal Delegate giving consent to the consecration of a new bishop, who is described as having been granted "promotion . . . to the Episcopal Church of Marquette." We are confident that the Episcopal Church in Marquette, Mich., whither Bishop Wagner is going, will be only too happy to welcome him into the fold if he cares to act upon his "promotion."

ARE THE PRESBYTERIANS influenced in their contacts with the Episcopal Church to the extent of outdoing us in early services, or could the *Baltimore Sun* be in error in its announcement that the Second Presbyterian Church will hold its Church school at "4: 45 A.M."?

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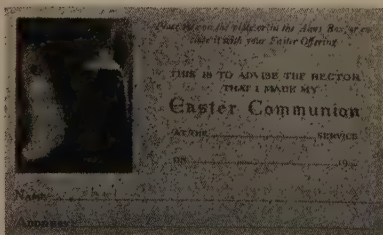
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Stewart. Holy Cross Press. Pp. 78.
50 cts.

The publication of these "reflections on
Christian theology" by Dr. Stewart is a
great event; not merely for those who
have learned their theology from this care-
ful and generous teacher (the professor of
dogmatics at General Seminary), but also
for everyone in the Church who would see
how the deep truths of our religion can be
presented with both clarity and charity.
Properly to review the little book is an im-
possibility—for this writer, anyway; most
of what he knows and believes about Cath-
olic theology has been learned from its
author—and all that can be done is to point
out one or two characteristics that are
noteworthy about the book, which discusses
(by the way) the Incarnation, Atonement,
Holy Spirit, Trinity, and associated doc-
trines.

First, there is that combination of clarity
and charity to which we referred above.
Without rancor, without controversial in-
sistence, but with a sweet reasonableness
and sympathetic understanding of differ-
ences, Dr. Stewart first states, and then
argues for, positions which are in them-
selves quite clear and definite. But he re-
fuses to approach them by being narrow
or by being "sheerly dogmatic."

Secondly, there is the common sense, "of-
the-earth-earthly" method of consideration;
always, Dr. Stewart begins with the simple,

plain, common, ordinary facts of religious
living, of our human life, of our normal
experience, and from these facts he builds
up to the great metaphysical truths which
express and safeguard them. This is the
"incarnational," the "sacramental," the
truly "catholic," and Catholic way.

Thirdly, he can afford to be *exclusive*
in some of his judgments because he has
first been *inclusive* in taking into his posi-
tion all that is valuable and sound in other
views. "Nothing is more dangerous to
Catholicism," wrote Huvelin to Baron von
Hügel, "than anything that narrows or
canalizes it." And Dr. Stewart, in *In Other
Words*, gives an illustration of the converse
truth that nothing makes Catholicism so
attractive, so compelling, or its truth so
necessary for us, as its inclusive, generous
spirit. Which is another way of saying that
in his little book Dr. Stewart doesn't have
to defend the truth; the truth will always
defend itself, if it is truly stated.

W. NORMAN PITTENGER.

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out of a faith tested and serene, compelling
the reader with all his problems into the
presence of God, God who is at once so
stern in the demands he makes upon His
servants and so ready to pour upon His
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other, we have had largely to depend upon
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folded before our eyes with unexpected drama the indifferent Church of the year 1800 coming slowly and with great hesitancy alive to the most important force of all those years—the capitalist system which was so rapidly shaping society to its own ends.

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You may disagree with the evaluation of the personalities involved and of the work accomplished by the groups. You may regret that the book does not go on for pages so that the issues and relationships could be worked out far more in detail. But above all you will be thankful that here at last is a good summary of some of the social thought of the Church. It belongs in the library of every parish priest.

ROBERT L. CLAYTON.

The Colonial Church

ANGELICAN HUMANITARIANISM IN COLONIAL NEW YORK. By Frank J. Klingberg. Church Historical Society. Pp. xii-295. \$3.00.

While studying the history of the English anti-slavery movement, Professor Klingberg became convinced that 18th century philanthropic activities contributed considerably towards building up the basis of humane interest which made the movement possible. In other words, 19th century humanitarianism was a continuation of the better side of the previous century, as well as a reaction from its more callous aspects.

The present book is an assemblage of specific evidence on the question. Chapter I sketches the recurrent topics of the annual SPG sermons, emphasizing the growth of a sense of responsibility for Indians and Negroes. The rest of Book I, a reprint of articles from the *Historical Magazine of the P. E. Church*, is a history of the philanthropies which the society sponsored in the Colony of New York—the mission to the Mohawks, and the religious and educational work of clergy and catechists among Negroes.

Book II reprints three significant SPG sermons. The positions taken advance from Fleetwood's argument in 1711 that baptism did not mean emancipation (a forward step in its day, since it removed an excuse for opposing the religious instruction of slaves) to Warburton's attack on the slave trade in 1766. The bibliography which constitutes Book III is of particular value as listing articles in general publications which the Church history specialist might otherwise miss.

Professor Klingberg has made a valuable contribution to the story of the activities of the Colonial Church, as well as to the particular point which he set out to illuminate (although there are perhaps more rough edges than necessary in the presentation of his material).

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GOOD FRIDAY POSTER

Good Friday



WE are all fond of keeping anniversaries. In our own families we do not easily forget a birthday, or the day on which some especially loved one died. Shall we keep these days in our memory and forget to hallow the day of our SAVIOUR'S Crucifixion? He died for me, each one may say, and this is an additional reason for keeping Good Friday holy. There will be Services in the Churches, and all should try to spend some part of the day in thinking of the Love of JESUS, and of the sins which nailed Him to the Cross.

The effect of this poster is most impressive, due to the purple cross and large clear type. The question, "Is it nothing to you, all ye that pass by?" arouses everyone's desire to read the complete message.

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DIOCESAN

CANAL ZONE

White and Black Churchmen Join in Great Acolytes' Service

"Many said we couldn't hold a combined service for American whites and blacks; but we did and it was thrilling," wrote the Very Rev. C. Alfred Voegeli, dean of the Cathedral of St. Luke in Ancon, C. Z., describing the great acolytes' service held in the cathedral on the evening of February 13th, the first of its kind in the American missionary district.

All the West Indian (Colored) congregations were represented, together with the cathedral congregation, in the procession of acolytes and clergy and in the large congregation that crowded the cathedral. The Panama Railroad had provided passes so that a group could come from parishes on the Atlantic side.

The cathedral choir sang the service and led in "the very enthusiastic singing of the hymns by the congregation in a manner not soon to be forgot." The Lesson was read by the Rev. David A. Osborne (Colored) of Red Tank, C. Z. The Ven. E. J. Cooper of Christ Church, Colon, assisted at the Magnificat. Bishop Beal of the Panama Canal Zone preached the sermon, sounding the note that the Church is endeavoring to have all lay people accept their ever-increasing responsibilities to serve and support its work. The service was arranged by Dean Voegeli and the Rev. A. F. Nightengale, rector of St. Paul's, Panama.

Thousands of West Indians, ordinarily under the spiritual care of Great Britain, are already working at American government expansion work on the Isthmus and others are arriving continually.

"Many are being moved to camps and town-sites nearer the new work, and the Church must go along with them," said the dean. "Even with the present lack of clergy, the Church is not failing them."

Officers and men of the United States Army and Navy are among those active in the choirs and congregations of the cathedral and of the Church of Our Saviour, Cristobal. The men are members of parishes all over the United States and come from almost every army post and naval base on the isthmus. A large number of men in service are always in attendance at the cathedral.

Editor's Comment:

Canal Zone Churchmen are to be congratulated on this notable service. The work of the Church in that strategic area is one of the most important of our missionary enterprises today.

Greater Part of Offering Made by West Indians

Offerings for British missions amounting to approximately \$1,000, the greater part of which was given by British West Indians, were collected in all churches of the Panama Canal Zone, February 16th, by appointment of Bishop Beal, who had

provided for this purpose special envelopes to be used by members of the various congregations.

Lists made by the clergy of all contributors are being sent to the Presiding Bishop, to be forwarded to the Archbishop of Canterbury.

MILWAUKEE

Diocese Leads in Percentage Increase for Missions

The *Church Times*, Milwaukee diocesan magazine, features on the front page of its March issue a letter from Lewis B. Franklin, treasurer of the National Council



BISHOP IVINS: His diocese showed the largest increase.

cil, congratulating the diocese on the largest percentage increase in expectations of any diocese in the United States. The amount for 1940 was \$6,808; this year it is \$10,000. And Bishop Ivins of Milwaukee says the expectation is by no means an unreal one, but a goal that the diocese is determined to reach or surpass.

Mr. Franklin writes: "Your National Council extends to you its heartiest congratulations and sincere thanks, and hopes that you will have opportunity to send a message of gratitude to your people for this noteworthy support of the missionary enterprise of the Church."

NEW YORK

Archbishop of Toronto Preaches at Service for Britain

The Most Rev. Dr. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada, was in New York during most of the week of March 2d. His Grace was the special preacher on Sunday evening, March 2d, at a great Service for Britain held in St. James' Church. At the Choral Evensong, music by British composers was used, and the intercessions now used daily in Westminster Abbey were said. Instead of the Doxology, one verse each of American and of God Save the King were sung.

over 2,000 men, women, and children attended the service, among them many of English residents in New York. In procession were representatives of the principal British patriotic societies, including the Sons of St. George, St. David's Society, the British Club, the Canadian Club, the New Zealand Society, the Overseas League, and the Canadian Legion. During the service the American and the British flags were massed in the choir. The vicar of the parish, the Rev. Dr. Horace B. Donegan, welcomed the Archbishop to the assembly.

On the evening of March 3d, Archbishop Cullen preached in the chapel of the General Theological Seminary at Evensong. Throughout the week, he was the preacher at the noonday services in Trinity Church, where throngs came to hear him. On the evening of March 5th, he was the preacher at St. Andrew's Church, Astoria, Long Island.

Lenten Vigil at Trinity Church

The Lenten Vigil, consisting of continuous prayer from 8:30 A.M. to 6 P.M., is being well kept in Trinity Church. The processions are for all sufferers from war and want, and for God's peace and justice on earth. Not only members of the parish, but also men and women in the business houses in the neighborhood of Trinity have taken down their names for periods of from a quarter of an hour to half an hour daily. It has been possible to fill the entire schedule of hours.

99 Colored Confirmands

Three thousand people gathered inside and outside of St. Martin's Church in Harlem, New York, on the evening of February 23d for the annual service of confirmation. One hundred thirty-three women and girls, and 76 men and boys were presented for confirmation to Bishop Gilbert, Suffragan of New York. The service marked the 13th anniversary of the organization of the church and was the first confirmation service held since before the fire that ruined the church in 1939.

WEST VIRGINIA

British Missions

In less than two weeks after the date set for the offering for British missions in the diocese of West Virginia, S. G. Cargill, the treasurer, reported that more than \$1,000 of the \$2,500 goal had been received. The largest offering was \$400 from St. Matthew's Church, Wheeling, of which the Rev. J. H. A. Bomberger is rector.

What If All Church Members Were Just Like Me?"

Adding momentum to the Forward Movement in the diocese of West Virginia is a bulletin issued fortnightly from Bishop Strider's office. It is sent to the deans of the convocations who compose the diocesan

committee on Forward in Service. The deans in turn distribute copies to leaders in each convocation.

"It is expected that each dean will appoint a committee on Forward in Service within his convocation," the first bulletin announced. "This committee should include clergy, men's, women's, and young people's organizations, and should meet every few weeks to consider the Presiding Bishop's program within the convocation."

A test of faith and loyalty is addressed to the laity in the first bulletin by these questions: "How often do I go to Church each month? Do I say my prayers daily? When did I last read my Bible? What relation does what I give to the Church bear to what I have? Am I a worker or a shirker? Does the Church really mean anything to me? What sort of a Church would my Church be, if all the members were just like me? Do I need a Forward Movement?"

NEWARK

Panel on Parish Programs

An important part of the one-day conference of the Newark Woman's Auxiliary at the diocesan house on March 5th was a panel discussion on parish programs. Participants were parish presidents, well-versed in their subject after attending two or three extensive study meetings.

More than 300 persons, including 25 clergymen, attended the conference. The conference was noteworthy in that it clearly outlined the things which should be done in the next three years.

CENTRAL NEW YORK

Chapel was Inspiration of Parish Young People

The consecration by Bishop Coley of Central New York of a new memorial chapel marked the commemoration of the 110th anniversary of Trinity Church, Seneca Falls, N. Y.

For 110 years the doors of the church have never been closed on Sunday; and services have never been discontinued or held irregularly. Under the inspiration of the young people of the parish, the plan to build a chapel was carried out during the fall. All furnishings have been given as memorials by parishioners.

TENNESSEE

A City-Wide Campaign

A teaching mission was conducted in Nashville, Tenn., during the second week in Lent. It was sponsored by all of the Episcopal churches in Nashville as part of the city-wide evangelistic campaign conducted by the Nashville Pastors' Association. Morning Communion at the Advent, a youth service at St. Ann's, and a daily teaching mission at Christ Church were part of the program. The Rev. Dr. Earle B. Jewell of Kansas City, Mo., was the missionary.

BARE WALLS

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CHURCH ATTENDANCE

Prayer for Lapsed Communicants

Deepening the spiritual life of those Churchmen with deepest allegiance to the Church has been the starting point of the campaign to gain new members and to regain lapsed communicants for the Church of the Incarnation, East Orange, N. J.

The rector of the church, the Rev. Carolus R. Webb, stated recently that the way he has usually achieved permanent additions to the parish has been by asking that individual members of the vestry accept certain individuals to pray for before they approach them at all. At their regular meetings, the vestrymen pray for lapsed communicants by name.

The parish also has a standing committee to approach new people and help them become acquainted with the parishioners and with the church.

A Bit of Coöperation Between the Rector and the Grocer

Several weeks ago a grocer in a small Midwestern city began to deliver his goods in paper bags bearing not just the name of his store, but also a large pictorial panel reading "Go to Church Sunday."

When the rector of the Episcopal church in the town saw the sacks, he knew that he had solved a problem of his own: how forcefully to remind his parishioners to attend Lenten services. The rector decided to enclose his Lenten letter, a *Forward* booklet, and other publications in these bags for delivery to his parishioners. He discussed the matter with the grocer, who promptly contributed a generous supply of the bags with the striking "Go to Church" panel.

The letter the rector enclosed in the bags read: "Are you startled at receiving your Lenten information in a grocery sack? The sack, with its "Go to Church Sunday" panel, is not intended to advertise the grocer, although I do not care if it does since I find that he practices what he preaches in this respect, and is always present at the public worship of the Christian group to which he professes to belong."

"No. But Lent is a time to 'stop and think.' And I believe that we of Trinity had better 'stop and think' first of all about regular church attendance. In fact, if I am not mistaken, all we need to do about it is to 'stop and think,' because if we do that, we can hardly fail to follow up with well-considered action."

"Last year's attendance at the Lenten services, the weekday ones, was about the same as for years past, some weeks more, some less, with the majority of our parishioners not attending at all until Good Friday. . . ."

"The first step towards such a revival obviously has to be each individual Christian's revision of his own time so as to assign a fixed position in his own schedule daily and weekly, for the practice of his religion. . . . Lent is a good time to do such thinking and such planning. . . ."

According to the rector, the advertising ensemble has caught the attention of the recipients to "an unusual degree."

AUXILIARY MEETINGS

Migrant Luncheon

One of the most interesting and worthwhile programs in many years has been arranged for the women of Grace Cathedral parish, Topeka, Kans., by Mrs. James Wise, chairman of the program committee of the Mary Millspaugh Chapter of the Auxiliary. The program follows that set out by the National Woman's Auxiliary on the general theme, Witnesses to the Power of God Among the Shifting Populations of America.

The first meeting was in the form of a "migrant luncheon" at the home of Mrs. Wise. After the luncheon, at which there were more than 100 women, Mrs. Wise presented an "Information, Please" program dealing with the migrants of the crops.

The next three meetings at Mrs. Wise's home, were scheduled to include a Jungle Broadcast; Youth of the Highways, a play about migrants; and a film, Gypsies of the Crops.

AMERICAN CHURCH UNION CYCLE OF PRAYER

March

23. All Saints', Orange, N. J.
24. St. Mary's, Sparta, N. J.
25. All Saints', New York.
26. Ascension, Chicago.
27. St. Bartholomew's, Englewood, Ill.
28. Grace, Louisville, Ky.
29. Atonement, Chicago.
30. St. Timothy's, Chicago.
31. St. Stephen's, Providence, R. I.

SECONDARY SCHOOLS

Well-Known Church School

Girls to Close

The announcement that St. Agatha School for Girls, which three generations of the daughters of Church families in New York have attended, would close after the commencement exercises in the spring, came as a shock to alumnae of the school as well as to the parents of the present student body. Dr. John Erskine, president of the board of trustees, who made the announcement at a special meeting of the teachers of the school and the parents of the pupils, gave as the reasons for the closing the falling income from the vested endowment and a deficit that continued from year to year. The school building, put up in 1907, has already been sold. The surprise occasioned by the action of the trustees was all the greater because there are now 200 students at St. Agatha, a large number for a private school in New York. Some of the pupils were received at reduced rates. In other years, the school granted full scholarships to the daughters of the clergy throughout the whole period of their pre-college education. St. Agatha was established in 1898, to offer to girls what Trinity School, founded in 1709, was providing for boys. The relation between both schools and Trinity parish has always been close, but they are governed by a separate corporation, called the New York Protestant Episcopal Public School Corporation. Bishop Manning

is honorary vice-president of the board of trustees of St. Agatha, and the Rev. Dr. Frederic S. Fleming, rector of Trinity parish, is vice-president. Edwin S. Gorham jr. is secretary, and William Gage Brady jr. is treasurer. Other trustees are the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General Theological Seminary, the Rev. Dr. William W. Bellinger, the Rev. Dr. Roeliff H. Brooks, the Rev. Dr. Horace W. B. Donegan, the Rev. Dr. Henry Darlington, and the Rev. S. Tagart Steele jr.; Lindsay Rogers, Leon Fraser, Julian Myrick, Joseph W. Barker, and Clarence G. Michalis.

Miss Emma G. Sebring, who was headmistress of St. Agatha for 32 years, from 1898 to 1930, made the school one of the best secondary schools for girls in the United States. The graduates who went on to college distinguished themselves there. Alumnae maintained their interest in the school and in the active life of the Church. After Miss Sebring's retirement, Miss Muriel Bowden was Headmistress for 10 years. For the past year, St. Agatha has been under the direction of Matthew E. Dann, the new headmaster of Trinity School.

The alumnae of St. Agatha and the parents of the present 200 pupils are hoping that, by some means, the school may reopen, in other quarters. The trustees can say nothing as to this hope.

Editor's Comment:

The closing of this school, with its splendid record of over 40 years of service to Church families, is deplorable. We share the hope of the alumnae and the patrons that it may reopen. There is no other Church day school in the city to which these 200 girls may go.

Presiding Bishop Appoints New Coördinating Commission

The Presiding Bishop, at the request of the National Council, has appointed a Commission on Religious Work in Secondary Schools, bringing together various interests concerned in the work of the Church in such schools and succeeding Bishop Tucker's unofficial committee on the same subject, which has been working for two years.

The new Commission, which will meet very soon to elect its chairman and plan its work, consists of the following persons: the Rev. Dr. Bernard Iddings Bell; Prof. Adelaide T. Case of Columbia University; the Rev. John Crocker, headmaster of Groton School; the Rev. Donald Henning, rector of Shattuck School; the Rev. Walden Pell II, headmaster of St. Andrew's School, Middletown, Del.; Mrs. Edmund Lee of Chatham Hall; the Rev. Meredith Wood of St. Paul's School, Concord, N. H.

Ex officio and advisory membership is held by the Rev. Dr. Daniel A. McGregor, executive secretary of the Department of Christian Education; the Rev. Dr. Alden Kelley, secretary for College Work; and the Rev. Frederick H. Arterton, secretary for youth.

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BOOKS WANTED

LIVING CHURCH ANNUAL, year 1918, wanted to complete our files. Write **LIVING CHURCH ANNUAL OFFICE**, Morehouse-Gorham Co., 14 East 41st Street, New York City.

CHURCH FURNISHINGS

BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalices, Ciboriums, Patens. Booklet of designs submitted on request. **REDINGTON Co.**, Department 805, Scranton, Pa.

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DEATHS

Paul F. Hoffman, Priest

The Rev. Paul F. Hoffman, rector of Christ Church, Elizabeth, N. J., died on February 4th of a heart attack.

Fr. Hoffman was loved and respected by people of all creeds and in all walks of life. During the parish celebration of Fr. Hoffman's 25th anniversary in 1939, Rabbi Melamed of Temple Bnai Israel and the mayor of the city were among the speakers.

Fr. Hoffman was born in Lambertville, N. J., and attended the Miami University in Ohio, the University of Leipsig, Johns Hopkins, and the Berkeley Divinity School.

Harry Hudson, Priest

The Rev. Harry Hudson, priest of the diocese of Olympia, who retired because of illness in 1931, died at his home in Bremerton, Wash., on February 23d, aged 74 years. Born in England, he married Elizabeth Pagon at Liverpool in 1886. He studied at the Berkeley Divinity School and was ordained to the priesthood in 1893.

After eight years as a missionary at Winn and other stations in the diocese of Maine, he moved to what became the diocese of Olympia in 1901 and served a number of churches in Washington. At the time of his retirement, he was the priest in charge of St. Paul's, Port Townsend, Wash. He is survived by two sons and a daughter.

Emelius W. Smith, Priest

The Rev. Emelius W. Smith died on January 19th at his home in Cambridge, Mass. He was the second oldest clergyman in the diocese of Massachusetts, both in age and in seniority of service, and was believed to be the oldest alumnus of Princeton University, from which he graduated in 1870. He graduated from the General Theological Seminary in 1874.

Mr. Smith did missionary work in Pennsylvania before becoming rector of Christ Church, Fitchburg, Mass., in 1878. During his rectorship there, he married Emma Louise Crocker in 1881.

From 1884 to 1912, he served as rector of the Church of the Ascension, Fall River, and was instrumental in the establishment of several missions. Since his retirement, he and Mrs. Smith have made their home in Cambridge.

Herbert H. Fletcher

Herbert H. Fletcher, the "Churchman Afield" of the Boston *Transcript* for over 25 years until his retirement in 1933, died at the age of 86, on January 5th, in Brookline, Mass., where he made his home. He was a member of the Church of Our Saviour, Longwood, and author of its parish history.

Mr. Fletcher was a pioneer in printing Church news; the page which he inaugurated and edited so ably was a feature in the life of all Churches and widely read. Early in his life, Mr. Fletcher had been a Congregationalist, but through the influence of a son he became a member of the Episcopal Church.

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POSITIONS OFFERED

UNEMPLOYED or RETIRED PRIESTS wanted at once, for **LIVING CHURCH** and **LAYMAN'S MAGAZINE** subscription work. Should be free to travel. During 1940, one of our clergy representatives earned over \$2600. Representatives particularly wanted in East and Far West. Write for details to Business Manager, **THE LIVING CHURCH**, Milwaukee, Wis.

UNEMPLOYED and RETIRED CLERGYMEN wanted for dignified work with Church organization. Should have car. Representatives earn \$200 to \$2500 a year, depending on ability to meet and deal with people. Box 4111, **THE LIVING CHURCH**, Milwaukee, Wis.

PRIEST WANTED for supply work for June and July. Furnished rectory and \$15.00 a week. Ideal location on Hudson river, few miles from Catskill mountains. R-1519, **THE LIVING CHURCH**, Milwaukee, Wis.

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RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by **THE LIVING CHURCH** at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

Appointments Accepted

ERNWELL, Rev. STEPHEN E., formerly rector of St. Paul's Church, Darien, Ga., and vicar of St. John's Church, Canandaigua, Fla., effective April 1st.

CHAPMAN, Rev. EUGENE M., to be priest in charge of St. Peter's Church, Holcomb, N. Y., effective March 1st. He continues also as rector of St. John's Church, Canandaigua, N. Y. Address: 11 North Main Street, Canandaigua, N. Y.

KENNIS, Rev. JOHN, formerly rector of Trinity, Rochester, N. Y., and St. John's, Honeoye Falls, N. Y.; to do extension work under the direction of Rev. Reinheimer of Rochester, effective March 1st. Address: Ford Hotel, Rochester, N. Y.

CKEL, Rev. E. H., SR., retired priest of the Diocese of Dallas, has been supplying services at St. Matthew's Church, Newton, Kans., since the 1st of February and will continue until after Easter.

DOLEDER, Rev. JAMES T., formerly rector of St. Peter's parish, Ripon, Wis.; to be dean of St. Catharine's, Salina, Kans., effective March 1st.

ADARA, Rev. GUY H., to be priest in charge of Trinity Church, Rochester, N. Y., effective March 1st. He continues also as CCC chaplain. Address: 1685 Monroe Avenue, Rochester, N. Y.

LAURER, Rev. J. DEAN, formerly rector of Trinity Church, Van Buren, Ark.; to be rector of Trinity Church, Tallulah, La.; and priest in charge of Grace Church, Lake Providence; Christ

Church, St. Joseph; and Grace Church, Waterproof, effective April 1st. Address: Tallulah, La.

MILLARD, Rev. RICHARD, recently curate at St. John's Church, Waterbury, Conn.; to be minister in charge of St. James' Church, Danbury, for one year while the rector is in military service. Mr. Millard began his duties on February 23d.

PERSELL, Rev. CHARLES B., JR., formerly rector of St. Peter's, Holcomb, N. Y.; to be priest in charge of St. John's Church, Honeoye Falls, N. Y., effective March 1st. He also continues as rector of Zion Church, Avon, N. Y. Address: 1 North Avenue, Avon, N. Y.

Resignations

COOPER, the Ven. EDWARD JOSEPH, archdeacon of Colon since 1932, has retired from the active ministry. The resignation became effective on March 1st. He intended to leave the Canal Zone early in March for Antigua, Guatemala, where he will make his home. Archdeacon Cooper came to the Isthmus in 1907 at the beginning of operations by the Isthmian Canal Commission. He was an influential leader in the community, serving parishes of West Indians, Americans, Panamanians, and English people.

CRUSOE, Rev. CHARLES E. has resigned as rector of St. Matthew's Church, Houma, La., effective April 1st, and will do supply work.

MAXTED, Rev. EDWARD G., of St. John's, Pascagoula, Miss., has retired. Address: 1503 West Graden Street, Pensacola, Fla.

TAYLOR, Rev. MALCOLM S., formerly director of evangelism for the National Commission on Evangelism, has resigned the rectorship of All Saints' Church, Frederick, Md., and retired because of ill health. Address, after April 1st: Severn Avenue, Annapolis, Md.

Ordinations

PRIESTS

TENNESSEE—The Rev. HOMER PILGRIM STARR was ordained to the priesthood on March 8th by Bishop Dandridge, Coadjutor of Tennessee, at Christ Church, Nashville. He was presented by the Rev. Dr. Thomas N. Carruthers. The Rev. Thomas P. Thrasher preached the sermon. Mr. Starr will continue as assistant in Christ Church parish, Nashville.

VIRGINIA—The Rev. PASCHAL DUPUY FOWLKES was ordained a priest by Bishop Goodwin, Coadjutor of Virginia, on March 6th at St. John's Church, McLean, Va. He was presented by the Rev. Peyton R. Williams. The sermon was preached by the Rev. E. A. de Bordenave. Mr. Fowlkes will be rector of St. John's Church, McLean, Va.

DEACONS

WESTERN MASSACHUSETTS—JOHN ELDRIDGE FROST was ordained to the diaconate on March 5th by Bishop Lawrence of Western Massachusetts, in St. Andrew's Church, Longmeadow, Mass. He was presented by the Rev. Harold Belshaw, who also preached the sermon. Mr. Frost is the first member of the senior class of 1941 at the Berkeley Divinity School to be ordained.

COMING EVENTS

April

16. Convention of Indianapolis, Indianapolis.
- 20-21. Convention of Oregon, Good Samaritan, Corvallis; convocation of Spokane, Cathedral of St. John, Spokane.
22. Convention of Sacramento, St. John's Church, Marysville, Calif.
- 22-24. Convention of South Florida, St. Luke's Church, Fort Myers.
23. Convention of Georgia, Christ Church, Savannah.
- 23-24. Convocation of Nevada, St. Peter's Church, Carson City.
- 25-27. Convocation of Eastern Oregon, St. Mark's Church, Hood River.
27. Convention of Kansas, St. Andrew's Church, Emporia.
- 27-28. Convention of Colorado, Grace Church, Colorado Springs.
- 29-30. Synod of the Fifth province, St. Paul's Church, Peoria, Ill.
30. Convention of Massachusetts, Boston.

CHURCH SERVICES

NEW YORK—Continued

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

Rev. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.

9:30 and 11 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong. Special Music.

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days. The church is open daily for prayer.

Church of the Incarnation, New York

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Rev. F. W. GOLDEN-HOWES, Minister in Charge

Sundays: 8, 10 and 11 A.M., 4 P.M.

Daily, except Saturdays, 12:15-12:40 P.M.

Wednesdays and Holy Days: Holy Comm., 10 A.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion.

9:15 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

8 P.M., Choral Evensong and Sermon.

Holy Communion, Wednesday 8 A.M. and Thursday, 12 noon.

St. Thomas' Church, New York

Fifth avenue and 53d street

Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion;

12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M., Holy Communion.

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PENNSYLVANIA

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Sunday: Low Mass, 8 and 9 A.M.; Matins, 10:30

A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: Masses, 7 and 7:45. Also Thursdays and

Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

Sundays: 7:30 A.M., Holy Communion; 9:30

A.M., Sunday School; 11:00 A.M., Morning Prayer

(Holy Communion 1st and 3d Sun.).

CHURCH SERVICES

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46 Que street, N. W.

Rev. A. J. DUBOIS, S.T.B., Rector

Sundays: Low Mass, 7:30 A.M. Sung Masses,

9:30 and 11 A.M. Solemn Evensong, Sermon,

and Benediction, 7:30 P.M.

Daily: Mass, 7 A.M.

Daily Hour and Intercessions: Friday, 8 P.M.

Confessions: Saturdays, 4:30 to 5:30 and 7:30

to 8:30 P.M.

NEW YORK

St. Paul's Cathedral, Buffalo, N. Y.

THE VERY REV. AUSTIN PARDUE, D.D., Dean

THE REV. FRANCIS W. BLACKWELDER, B.D.

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12:05 P.M. Noonday Service.

Sundays: 8:00, 9:30, 11:00 A.M.

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